

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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Where a Holy God Dwells

The Eternal Holy God Dwells in the Contrite Heart, Prepares His People for the King's Palace, Never Leaves Us Alone

By Dr. Bob Jones, Sr.,
Founder of Bob Jones University, Greenville, S. C.

"For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."—Isa. 57:15

The Bible takes the existence of God for granted. It is remarkable that all through the Old and New Testaments, no one ever stops to try to prove there is a God. The very first verse in the Bible says, "In the beginning God."

I know God is the Author of the Bible because if man had been the author instead of the Holy Spirit, he would have stopped and written pages on that first statement. There is bound to be a God. Someone says, "He dwells everywhere. His mystery is in every bud and blossom and leaf and tree. The earthquake is but the tread of His foot. He dwells in the dark pavilion of the storm cloud. The lightning is the flash of His eye, and the thunder the echo of His voice." The heavens declare the glory of God. A man who looks up to the sky at night and sees all the shining stars naturally says, "I know somebody made them, and whoever made them must be a God of glory." But man cannot go up through nature and find nature's God. If man is ever to know God, it is necessary for God

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Dr. Bob Jones

THE TALKING BOOK

by Charles H. Spurgeon
Lived 1834-1892 London, England

Famous pastor Metropolitan Baptist Tabernacle, London

"My son, keep thy father's commandment, and forsake not the law of thy mother: Bind them continually upon thine heart, and tie them about thy neck. When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee. For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life."—Prov. 6:20-23.

The Bible is a talking book; "When thou awakest, it shall talk with thee."

It is a very happy circumstance when the commandment of our father and the law of our mother are also the commandment of God and the law of the Lord. Happy are they who have a double force

to draw them to the right—the bonds of nature, and the cords of grace. They sin with a vengeance who sin both against a father on earth and the great Father in Heaven, and they exhibit a virulence and a violence of sin who do despite to the tender obligations of childhood, as well as to the demands of conscience and God. Solomon, in the passage before us, evidently speaks of those who find in the parents' law and in God's law the same thing, and he admonishes such to bind the law of God about their heart, and to tie it about their neck; by which he intends inward affection and open avowal.

No blush is to mantle our cheek when we are called Christians;

we are never to speak with bated breath in any company concerning the things of God. Manfully must we take up the cross of Christ; cheerfully must we avow ourselves to belong to those who

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Charles H. Spurgeon

Prize Winner in Third Annual \$1,000 Sword

Evangelistic Sermon Contest

Will You Be LOST Forever?

by Rev. Merold E. Westphal

Pastor Independent Presbyterian Church
Greensboro, North Carolina

"It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found."—Luke 15:32.

"For the Son of man is come to seek and to save that which was lost."—Luke 19:10.

"But if our gospel be hid, it is hid to them that are lost: In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."—II Cor. 4:3, 4.

soul like the consciousness of being lost. People have been lost in storms at sea, in blizzards, in trackless deserts, and in teeming jungles. Children have been lost in modern cities. Relatives have wandered away and drifted apart for years, and been lost to one another.

The writer, when just a boy, Nothing strikes terror to the

was taken hunting in the swamps of Minnesota. Late in the afternoon our hired man, Leo, left me at a certain spot in the woods guarding his catch of rabbits while he went alone for one more catch, promising to return soon. As it grew dark and the wolves began to howl I feared Leo had forgot-

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Rev. Merold E. Westphal

Remember That Sermon Contest!

\$1,600 to Be Awarded for Sermons on Vital Public Issues
Contest Closes June 1

By Evangelist Walter Handford, Vice-President
Sword of the Lord Foundation

Hey, preachers, don't forget the second sermon contest for the best sermons on vital public issues! Sixteen hundred dollars will be awarded in prizes for the best sermons on modernism, worldliness, Catholicism and cults, communism and socialism, and apologetics or science and the Bible. Here's a chance for you to work and prepare a sermon which can be a blessing to 39,000 other preachers and the more than 116,000 regular subscribers to THE SWORD OF THE LORD.

Last year we had a contest to find the best sermons on these vital public issues and many of the best preachers in America helped us by submitting sermons. This year we are looking for even better response and want you to help if God lays it on your heart. Sermons for this contest should fit under the titles listed above.

Perhaps God would lay it on your heart to prepare a truly great message on some phase of modernism in present-day Christianity. Does it burden your heart to see so many preachers in our churches today preaching an emasculated social gospel with no emphasis on the blood of Jesus

Christ, the deity of Christ, salvation by grace, the virgin birth of Christ, and perhaps laughing at the miracles and many of the things we hold dear? Perhaps you ought to take time to gather facts and material to give a powerful message against modernism and liberal teaching in our seminaries and pulpits today. This ought not to be just a rehash of old material, but an honest up-to-date appraisal of the problem of modernism and fundamentalism today. Perhaps you ought to write a sermon on the resurrection of Jesus Christ in answer to present-day critics. Perhaps some should write such a sermon as this: "Was Jesus Christ the Virgin-born Son of God, or Merely the Illegitimate Son of a German Soldier, as Nels Ferre Suggests?" A number of really great sermons ought to come in this important field of a Bible answer to modernistic teaching today.

Then we ought to have a number of really powerful sermons on worldliness among Christians today. Someone ought to take a fresh appraisal of juvenile delin-

(Continued on page 5)

THE EDITOR'S MAIL

We find that the most attractive part of *The Sword of the Lord* to thousands of readers is the editor's answers to problems and Bible questions of readers. Here is a glance at the editor's mail.

What Is Socialism?

Mr. C. E. Shaw of Lakeland, Florida, writes:

"Dear Brother Rice:
I read THE SWORD OF THE LORD. I enjoy reading it. Will you write me and tell me what is socialism, its foundation and purpose, its origin, if you can as soon as you can. Thank you."

Here is the editor's answer:
Dear Brother Shaw:

Socialism is the doctrine taught by Carl Marx that the private ownership of business and of income-producing property is wrong. It insists on government ownership of all the means of production. It opposes the American Free Enterprise system. The fathers of socialism were atheists and socialists and generally opposed to the Christian religion because the Bible teaches the private ownership of property, teaches that men should be paid according to their work instead of all being paid the same, whether they earn it or not, as socialists require. Communism is simply a form of socialism. The only difference is that communists want to overthrow the government by force and take people's property by force and a bloody revolution, while socialists who are not communists believe in taking it little by little by law, by buying the votes of labor, buying the votes of colored people, buying the votes of people on relief by special legislation in their favor. But the end is the same, whether by American socialism or by Russian communism. The idea is to take property away from people who earned it and control it by the state, taking away the liberties of the people.

In the Saviour's name, yours,
John R. Rice

Must a Sinner Pray for Forgiveness?

A reader of THE SWORD OF THE LORD, Bill Cox, of Valley Bend, West Virginia, writes the following interesting question:

"Dear Dr. Rice:

"A group of people would like your advice on the following questions. Please answer them if you have time to do so.

"Do we ever have to ask God to forgive us? Does repentance, confession, and the prayer, 'God, be merciful unto me, a sinner,' etc. suggest asking forgiveness from God? Or does the Bible mean to say that if we confess or repent of our sins without asking God to forgive our sins, He will forgive us of them?"

"Several of us don't know which way to turn. I am enclosing a stamp to cover the cost of mailing your reply."

The Editor Answers

Dear Brother Cox:

I am glad to have your question and will try to answer it from my understanding of the Word of God.

First, it is quite clear from the Bible that the moment one honestly turns from sin in his heart (repentance) and trusts Christ for forgiveness, he is saved. So no one needs to go through a long process in getting saved. No one needs to beg or plead with God in order to be saved. Jesus Christ has already paid the sinner's debt. He has already offered salvation, and all the sinner needs to do is to accept it by faith, with a sincere heart. Of course the believing heart is a penitent heart, that is, one cannot truly turn to Christ without turning in his mind or heart against sin. But it is the same heart decision or transaction whether you call it repentance or faith. Both are involved when a lost sinner trusts Christ to save him, but this saving faith may be expressed in several ways. In Matthew 10:32 Jesus promised, "Whoever therefore shall confess me before men, him will I confess also before my Father which is in heaven." I take it that an honest confession of Christ, claiming Him as Saviour, is outward evidence of saving faith.

Again in Romans 10:13 we are told, "For whosoever shall call upon the name of the Lord shall be saved." Thus it is certain that God is pleased when a sinner calls upon Him. But make sure you do not misinterpret this plain Scripture. The Scripture does not indicate that there is any particular way that one must call upon the Lord except the turning of a trusting heart to Jesus for salvation. It certainly is not required that one pray aloud. In fact, it is not required that one pray at all, just so the heart turns to Christ and trusts Him. However, the prayer of a sinner for forgiveness and mercy is simply an expression of the faith in the heart.

To answer your question, then, I would say that one is saved the moment he trusts in Christ, whether he consciously asks for forgiveness or not. But to pray for forgiveness, as did the publican in the temple, "God be merciful to me a sinner," or as did the dying thief, "Lord, remember me..." is a proper and normal expression of the heart that calls on Christ and trusts Him for salvation. It is certainly all right for a sinner to pray for mercy and forgiveness provided he understands that the salvation is received the moment he trusts Christ and provided he does not think there is any merit in the prayer itself or in begging before God.

Those who teach that one must cry and pray and mourn and beg

God to save them are wrong. God is more willing to save than any man is to be saved. It is all right for a sinner to ask forgiveness, but the salvation question is settled only by penitent faith in Christ, a simple taking by faith of what God has already offered free.

In Jesus' name, yours,
John R. Rice

Anyone who wants to study more carefully what the Scripture teaches about how to be saved should write for the editor's pamphlet, "What Must I Do to Be Saved?" 24 pages, with many, many Scriptures. A sample copy will be sent free on request. Enclose a stamp if convenient. In quantities, \$2.00 per hundred, plus postage.

That "Knights of Columbus Oath"

A reader sent to the editor a tract quoting an oath alleged to be one taken by Knights of Columbus, a Catholic organization of laymen. Should he spread such a tract? the reader asked. This alleged oath required Catholics to be willing to slay Protestants, to seize the government, etc. Read the editors answer.

My dear Brother M.:

I have often seen that so-called Knights of Columbus oath. Do not be impressed with that because it was published in the Congressional Record. The fact is that any single member of the House of Representatives of Congress can get anything he wants put in the Congressional Record. In fact, a man can simply ask the other members to allow his remarks to be extended, and he can put in a sermon or article from a newspaper or anything he wants, and it is published in the Congressional Record. That does not mean that it is true.

There are several things to be said about the so-called Knights of Columbus oath.

1. Knights of Columbus deny it. They say that it is false, and that no such oath is required of the Knights of Columbus. They may be right.

2. Perhaps, at one time when Rome was fighting for her life in the days of the Reformation and when whole nations were turning from Romanism to Protestantism, some people took an oath like this. It may be now that in some heathen countries, perhaps in South America, people take such an oath. I do not know. But certainly that oath is not now taken seriously by Catholics generally, and anyone who uses this oath as if it were typical of the Catholic attitude is certainly doing wrong. This is not the way Catholics generally feel about Protestants, and about governments. For example, many, many Catholics honestly pay allegiance as good citizens of the United States and would renounce the Catholic church if they were commanded to betray America. Thousands of them would certainly leave the Catholic church before they would set out to murder a Protestant. So it gives an entirely false picture for anybody to circulate such a so-called tract.

3. Even if this vow were regularly required and given by the Knights of Columbus, or by the Jesuits, it is not much worse than the oaths which people in the Masonic lodge take, for example, and things that they threaten to do to people who leave the lodge and oppose the lodge, and things which they swear to allow people to do to them if they should ever leave the Masonic lodge or break the oaths they take. Masons, too, promise to vote for Masons before others, to help Masons in their business, and to protect Masons who are in trouble. It is not surprising that Catholics vow to stand by each other.

Protestants would rather employ Protestants than Catholics? Why should we be surprised if Catholics prefer to work with Catholics?

4. If a Catholic believes that the pope is God's vicegerent on



for
Christian Youth
by William W. Orr, D.D.

Pastor, Hope Union Church, Rosemead, California

(SEVENTH ARTICLE IN SERIES)

NO SUBSTITUTE FOR CHASTITY

Chastity is an old fashioned word that some claim ought to be discarded in today's modern world. Many secretly laugh at the idea that chastity is sin, declaring it merely a holdover from an "outworn morality" or an "obsolete religion." Current philosophies argue "it doesn't make any difference" or that "everybody does it." What's the truth here?

Let's define chastity. It's really sexual honesty. It's refraining from sexual intercourse until married. It's cleanliness of mind and body. It's the preservation of one's virginity for the object of love's true affection, your own husband or wife. It's God's kind of righteous loving and living (Matt. 22:36-40).

Unchastity is giving one's body to another in unlawful union. It's sexual intercourse in the unmarried. It may be one act or many. It's impurity of mind and body. It's breaking the laws of society and God.

For the Christian there need be only one answer to unchastity. It's sin... naked, hateful, damning sin. God has sternly forbidden it. Christ has specifically denounced it. (Matt. 5:27,28). To sin here is to grieve the heart of your Heavenly Father, stain your soul, and to bring upon yourself certain judgment.

earth and that the pope is infallible when he speaks officially on morals or doctrine, then he is mistaken, but absolute surrender to the authority of the pope is the only proper thing for anybody who really believes that the pope is Christ's own representative on earth. We should not slander Catholics because they are trying to be loyal to honest convictions.

5. I believe that it is wrong to spread any kind of literature that arouses hatred for masses of people, whether it be Catholics, or Jews, or colored people, or members of any religion or race. I do not believe it does good. I think that to spread this kind of literature will actually keep Christians from being able to win Catholics, will make them hate Catholics and be suspicious of Catholics. And I think it will prejudice Catholics against Protestants, and many will think that Protestants deliberately lie about Catholics and set out to raise hatred against Catholics. Certainly that is an unchristian attitude which God does not bless.

So in conclusion, I would say that the leaflet you sent out is not at all proved to be true in fact, and if it were, it does not represent the general attitude of Catholic people and the practice of Catholics, and it is inflammatory, unchristian in tone, and certain to do harm and not good where it is spread, in my judgment.

In the Saviour's name, yours,
John R. Rice

A Minister's Wife Writes

Dear Mrs. G.:

Thank you for your letter. It is nice to have your reasonable and ladylike letter and I thank you for taking time to write. It was nice of you to write to save your husband's time. However, it is your husband, I believe, to whom THE SWORD OF THE LORD was sent as

(Continued on page 6)

God's laws are not on the basis of capricious, dictatorial fiat. He doesn't pass laws because of mere whims. There are sound, logical foundations for the laws of purity. It's better, it's healthier, it's happier to be chaste. In the beginning God created men and women on the plan of monogamous marriage (Matt. 19:4-8). Our bodies are geared to this. Our minds, our nervous systems, our moral senses are built around this. To break God's code of chastity is to spurn the basic principles of human life (Rom. 6:23). You can't do this and win.

On the other hand purity pays handsomely. There's an inner strength that is yours when you're morally clean (Ps. 27:1). There's satisfaction and self respect. There's the ability to hold your head high, and look the world squarely in the eye. There are dividends of happiness, success and healthy children. And more than all of this, there's God smiling approval (Matt. 5:8).

But aside from the Christian viewpoint, chastity is immeasurably best. You see, unchastity must always be clandestine. It must confine itself to wayside cabins, cheap hotels, parked cars. It's hurried, watchful, fearful of interruption and discovery. The circumstances are apprehensive, uncongenial, uncomfortable. What a dirt-cheap environment for that noble thing we call love!

Nor is unchastity free from the risks of pregnancy. Even today with all the modern means of contraception, doctors declare that no preventive method is completely safe. Tens of thousands of illegitimate births yearly testify similarly. From this source too, comes the shame, the disease, the unnecessary deaths from the quack and abortionist.

But this is not the half of unchastity. You see, sexual intercourse is never merely physical. It's not just the bodily union. Sexual experience is spiritual, too. It's the union of the two spirits. Every girl's chastity is interwoven with her moral sense, her nervous system, her physical being. In the breakdown of her chastity her moral code is often violated. She knows in her inner heart she is doing wrong. And she suffers shockingly from this. This conscience wound may never heal. Or it may harden so that she will bear the scar all through life.

Nor can we ignore man's continued preference for the girl who has chastity as her standard. Some boys may talk big about being broadminded in this matter, but when they come to marry they want a girl who has not had previous possessors. Thus in giving her honor freely, some girls throw away later chances of a happy marriage. Unfair to be sure, but none the less true.

Much has been said of the evils of frustration. But those who know, soberly declare that the real frustration is experienced by the girl who allows her instincts to be aroused by unchastity and then realizes that the fulfillment of the love design must remain forever an unaccomplished thing.

There's just nothing good can be said for unchastity. It gives life's richest experience the poorest and the most ignoble surroundings. It checks and stunts the development of true love. It breeds lonely women and selfish men.

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AMERICA'S OUTSTANDING REVIVAL WEEKLY

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Learn to Pray!

PRAYER

ASKING

and RECEIVING

by Evangelist John R. Rice, Editor

This book has been for 12 years America's best seller on prayer. 21 Chapters of blessing. See that others read and are blessed. GET WHAT YOU NEED FROM A PRAYER-HEARING GOD!

CHAPTER X

Praying in the Will of God

"... nevertheless not as I will, but as thou wilt."—Matt. 26:39.

"O my father, if this cup may not pass away from me, except I drink it, thy will be done."—Matt. 26:42.

"And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: and if we know that he hear us, we know that we have the petitions that we desired of him."—I John 5:14-15.

"And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it."—John 14:13, 14.

Successful prayer is for those who love the Lord and are surrendered to His will. An unsaved man may pray, like the publican in the temple who prayed, "God be merciful to me a sinner," or like the dying thief who prayed, "Lord, remember me." And those men were heard, and saved, as millions of other sinners like them have been heard and saved when they prayed. Sinners may pray, and should pray, but if they expect to be heard they must be willing to surrender to the will of God, willing to love and serve Him. It is true, God's mercy is so great that He sometimes answers the vilest sinners, but throughout the Bible it is made clear God delights to answer prayer, but that He cannot do it regularly for those who hate Him, those who do not want His will.

So, if you want your prayers answered, seek to pray in the will of God, not contrary to His will. Seek to pray for things that can please Him, honor Him, and not for the things that grieve Him, or hinder His blessed business, or encourage sin.

God loves you, loves you so much that His love could only be measured by the gift of His own

dear Son, the awful price of Calvary. He is so anxious for your happiness and welfare that if you find the prayer He would have you pray, the one He is most willing to answer, it will include a larger number of the best things, the happiest things, than any prayer you could even think of without His help. "He that spared not his own Son, but freely gave him up for us all, how shall he not with him also freely give us all things?" (Rom. 8:32). To pray in the will of God does not mean asking less, but more. And praying for just what God wants you to have will result in far more happiness than if you could have everything you wished with some of it outside the will of God. In this matter, loving surrender is not only right; it is wise. What God wants to give you is just exactly what you would want if you knew enough to want it, if you knew as God does, just how happy it would make you, and how long the blessing of it would last. Thus knowingly to pray contrary to the will of God is folly, and for God to answer such prayers would wrong you as much as it would wrong Himself.

The Lord Jesus in His earthly ministry and life could say truly, "I know that thou hearest me always" (John 11:42). The Father heard and answered every prayer that Jesus ever prayed except, I think, the prayer on the cross, when He did not pray in His own right, but prayed as a lost sinner would have prayed, when He was in the place of dying, condemned sinners, an alien from God. Then Jesus prayed not "My Father," but "My God, my God," and God forsook Him, as He was in the place of all the sinners in the world, that He might receive us, clothed in Christ's righteousness, and in His stead. So Psalm 22:2 says of Jesus on the cross, "O my God, I cry in the daytime, but thou hearest not." But with that exception, God heard and answered every prayer that Jesus ever prayed. Always, except then, Jesus came as one perfectly in the will of the Father, and was never denied. Would you like always to be heard when you pray? Would you like to be able to get things from God as easily as His own Son, the dear Lord Jesus, got whatever He prayed for? Then "let this mind be in you, which was also in Christ Jesus."

I. Jesus in Gethsemane Our Example

This most striking example of the Saviour's surrender to the will of the Father is when He was bowed down in the Garden of Gethsemane under the weight of the sins of the world, when His soul was "exceeding sorrowful, even unto death, He said (Matt. 26:38), and when "his sweat was as it were great drops of blood falling down to the ground" (Luke 22:44). There Jesus prayed, saying,

"O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt" (Matt. 26:39).

Then again He prayed, saying, "O my Father, if this cup may not pass away from me, except I drink it, thy will be done" (Matt. 26:42).

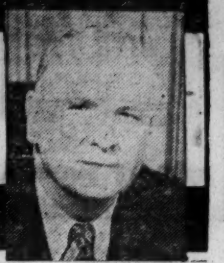
Then a third time, we are told, He prayed, "saying the same words." Facing the most awful suffering, Jesus, without hesitation, said to His Father, and our Father, "Not as I will, but as thou wilt."

But this scriptural incident has been greatly misunderstood, I am convinced. Many have taught that here the Lord Jesus was begging the Father that He might not have to go to the cross, and only reluctantly submitted to the thing He did not want to do, and tried to avoid. Some commentators have supposed that Jesus thought there might be some other way to save sinners besides the cross. But all this seems foolish in the light of other Scriptures. First, Hebrews 5:7 refers to these very prayers, tells us what Jesus prayed for, and that the prayer was answered. "Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared." So in the garden, Jesus prayed to be saved from death that night when He was near death, and He was heard, and saved from death. Satan would have forced the bitter cup to His lips that night, killing Him so that the Scriptures would not be fulfilled, so Christ should not die on the Passover day, so He should not hang on the tree, so He should not die between two thieves, so He should not die "according to the scriptures" (I Cor. 15:3, 4). If Satan had succeeded, God's will would have been thwarted, the Scripture would not have been fulfilled, and the death of Christ would not have saved anybody. But Christ prayed, in effect, "Father, You know I am willing to die. I came into the world to die, and have never shrunk from it. I would even be willing to die tonight, though I know You would have to raise Me up to die again tomorrow in the appointed way, at the appointed place, on the foretold date. I ask You to defeat Satan, let this cup pass from Me tonight. My blood is breaking from my veins; I am sorrowful even unto death; I will die here if You do not help. So if it be possible, let this cup pass from Me tonight. But You know I seek not My own will. Not as I will, but as Thou wilt." And Jesus prayed through, and was heard, and the cup did pass from Him till the morning, and the Father Who was able to save Him from death did save Him. Christ's prayer was answered. Let no one think that Christ was simply resigned to the cross. Rather He hastened toward it! He said, "I have a baptism to be baptized with; and how am I straightened till it be accomplished!" (Luke 12:50). He also said, "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father" (John 10:17, 18). Long before Jesus came to this world, and every day of His life here, He was perfectly surrendered to go to the cross.

What I am saying is that Jesus did not fearfully, reluctantly, resign Himself to the will of the Father, asking one thing, but consenting to another. No, JESUS PRAYED IN THE WILL OF GOD, NOT AGAINST IT, and got what He prayed for. And the example He gave is not that we are to ask for our own way, but be willing to give it up. Rather, it is that we may know God's will and ask for that all along, as Jesus did.

No doubt we will not always know as perfectly as Jesus knew the will of God. Perhaps it was largely for our example that He prayed so repeatedly, "Thy will be done," and, "Not as I will but as thou wilt," since the incident is clearly recorded by Matthew, Mark and Luke, as if the Holy

Dr. Bob Jones SAYS:



We endeavor to drill into the students of Bob Jones University two fundamental truths. First, life is not divided into the secular and the sacred. For a Christian everything is sacred, and all ground is holy ground. It is just as sacred for a Christian to be a housewife and a mother if that is what God calls someone to be as it is for a man to be an evangelist, a pastor, a Bible teacher, or a foreign missionary. Second, we drill into our students that God is more interested in quality than He is in quantity. There are too many Christian workers who are "headline crazy," and the impression is being made on the minds of people that if a thing is not big it is not worth anything. Some of the greatest work that is being done in this Nation right now is being done by evangelists who do not make the headlines. They are faithful to God. They are uncompromising. Their ambition is to do the will of God day in and day out. We have had the joy of training some of these folks.

I have just had the report from the last weekend, and the ministerial students in Bob Jones University went out on extension and led 656 people to the Lord. These are first-time conversions and it is just a partial report. This does

not include the work done by our faithful child evangelism group and the wonderful young women who do house to house visitation on weekends. It does not include reclamations. There was a large number of backsliders reclaimed.

You Christian people who pray for Bob Jones University and who are helping us financially and who are recommending the right kind of students to the school have a part in all this work. We want you to keep this in mind. We need your earnest prayers day by day; we need your financial help. Remember our expansion building program that is going to cost us \$1,500,000 in the next two or three years. The prospects for the future were never as bright as they are now, but the battle is going to be harder in the days ahead. It is not going to be easy, to keep on fighting and keep on standing in this worldly superficial age, but Bob Jones University is not going to surrender. We are going to keep the faith and be true to the trust.

Please let us hear from you. Thank you and God bless you.

Bob Jones, Founder
Bob Jones University
Greenville, S. C.

(Advertisement)

Spirit wished to emphasize it. Every Christian should have this explicit understanding with God about every prayer, "Not as I will but as thou wilt." Oh, may we learn to pray with hearts surrendered to the will of God!

II. Assurance in Prayer

When we know we pray in the will of God, how confident we may be of getting our prayers answered! In I John 5:14, 15 is this sweet assurance:

"And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him."

How sweet to pray, knowing that God gladly listens, since we are asking things according to His will. And thus praying, often we can literally know without any doubt that we are to receive the things we have requested.

That is one reason for taking delight in the Lord, in His Word, His work, His will, His sweet presence through the Holy Spirit's

conscious communion. For Psalm 37:4 says,

"Delight thyself also in the Lord; and he shall give thee the desires of thine heart."

That is another way of saying that the way to have your prayers answered is to so delight in God's will, and be so surrendered to His loving plan that you and the Lord will see eye-to-eye, and He can afford to risk you with anything (Continued on page 6)

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WITH THE Evangelists

REPORTS FROM AMERICA'S OUTSTANDING SOUL WINNERS

By the Editor

EVANGELIST BUCKNER FANNING of Dallas, Texas, with Mr. George Watkins, song leader, completed a two-week meeting, February 13 through 27, at the Grove Avenue Baptist Church, Richmond, Virginia. Rev. Lawrence V. Bradley, Jr., pastor. There were 47 professions of faith, 33 by letter, making a total of 77 additions to the church.

Rev. Tom Parrish, pastor of the First Baptist Church, Marietta, Oklahoma, writes:

"EVANGELIST FREDDIE GAGE of Box 74, B.U. Station, Waco, Texas, and his singing companion, Jimmy Snellen of Dallas, led our church in a revival that permeated the whole life of our church.

"There were 74 additions, 48 for baptism and 26 by letter and 8 professions of faith by people who united with other churches. 54 family altars were pledged and there were 91 rededications. 44 young people promised to renounce dancing . . . The building was packed to capacity and in the closing days of the revival, chairs were provided in the aisles. Twelve people past 50 years of age came on profession and for baptism."

EVANGELIST HYMAN AP-PELMAN continued in his Latin American Crusades in February at Olympic City, Guatemala, and it is reported that the Open Air Theater was crowded with 7,000 people seated and standing. More than 500 made decisions on Sunday afternoon—February 27 to receive Christ as Saviour, for assurance of salvation, baptism and church membership, with even a larger number dealt with during the six preceding nights.

Virgil Zapata, Jr., president of the Evangelical Schools of Central America and graduate of Bob Jones University, supported by a more than 200-voice chorus choir, has been the song leader for the entire campaign.

EVANGELIST EDDIE LIEBERMAN in January preached in a blessed revival campaign in Mexico City. It was arranged by Dr. Jacob Gartenhaus, president of the International Board of Jewish Missions, P. O. Box 1256, Atlanta, Georgia. Dr. Gartenhaus had been reaching Jewish people in Mexico by Christian literature. Evangelist Lieberman is Jew in blood also. Dr. Gartenhaus says, "The meeting was held in the largest evangelical church in all of Mexico. Thousands of circulars were distributed, and a sign outside the church carried the announcement: 'Come and Hear Two Hebrews Preach Christ, . . . Each service was attended by numbers of Jews . . . It was a marvelous sight to witness this scene which was repeated every night: just as soon as the invitation was given by Evangelist Eddie Lieberman to all who had never received Christ before, scores of people started to march to the front."

Dr. Gartenhaus tells of mothers carrying infants wrapped in their shawls, of a woman who came forward with her market basket and set it beside her as she knelt to pray, of cripples who came forward on crutches, of a blind man assisted by a friend as he came to the front to take Christ.

Evangelist Lieberman's address is Long Forest Drive, Route 3, Greenville, South Carolina.

Should You Go to Summer School?

By Evangelist Walter Handford, Vice-President
Sword of the Lord Foundation

I don't know whether or not God wants you to go to summer school this year, but He may. When I was in high school I remember how sorry we used to feel for those poor kids who used to have to go to summer school. There were always a few who either could not or would not work during the regular year to pass their courses and had to take special help in the summer. When the rest of the kids could take off their shoes and swim or fish, these unfortunate fellows and girls had to keep "slaving" away with the books.

But summer school doesn't necessarily have to be that way. It may be that God has in mind for you to take a summer course to help you sharpen your ax in your work for God. Possibly you should brush up on some subject you feel you need in your work for Him. Possibly you are a Sunday School teacher and feel the need of some special Bible study or a course in teaching methods, and want to take it in a summer school session at one of the Christian schools. Possibly you are a preacher and feel the need of some intensive Bible teaching during the summer. Many a preacher takes time off to attend Moody Bible Institute or the Winona Lake School of Theology for some special work for a few weeks each summer in order to make him more effective in his pulpit during the rest of the year. Then there are young folks attending Christian schools who spend the summer sessions at another school with special subjects that aren't offered at the person's regular college or Bible school. At any rate, pray about it and see if God wants you to go to summer school at one of the Christian schools this year.

Most schools offer special attractions for summer students. Actually, the change of location in itself can be refreshing and relaxing, and the studies may prove to be a very great blessing. Toc-

coa Falls Institute in Toccoa Falls, Georgia, is located by one of the most naturally scenic beauty spots of America—Toccoa Falls. Roberts Wesleyan College is located near scenic Niagara Falls and the Finger Lakes section of New York. Those who attend the Winona Lake School of Theology are able to enjoy as many as possible of the other blessings of that great conference grounds in Winona Lake, Indiana, along with their studies. Then, for those who have never had time to visit the many interesting things around Chicago, a course at Moody Bible Institute or Wheaton College would put you close by these points of interest.

Surprisingly enough, I found by checking the summer school catalogs of the various schools that it need not be expensive to go to summer schools. Some schools charge no tuition at all but only very reasonable room-and-board rates. Others are not too expensive—beginning at about \$100 for complete cost for a five-week summer school course.

Why don't you pray and consider whether God wants you to take some special summer school training for the Lord this year? If He does, then write to one of the following schools and get their catalog and complete information about summer school.

The Winona Lake School of Theology, located at Winona Lake, Indiana, is in its thirty-sixth year. It offers courses toward the master of theology, bachelor of divinity, master of arts in theology or religious education and special Sunday School work. They also sponsor the Flying Seminar to the Holy Land. This year Dr. Walter Wilson, Dr. Horatio Chase and Dr. W. A. Criswell will be going on this Flying Seminar to the Bible lands. For a very complete folder on this year's school write Dr. John A. Huffman, Winona Lake School of Theology, Winona Lake, Indiana.

Roberts Wesleyan College, locat-

Books Which Have Most Influenced My Life

Dr. Lee Roberson is pastor of the Highland Park Baptist Church, Chattanooga, Tennessee, with over 12,000 members. He baptized over 1,250 converts last year. He is also president of Tennessee Temple Schools with over 700 students enrolled this school year. Dr. Roberson is one of some twenty famous men who have been asked to name for THE SWORD OF THE LORD the ten books that have most influenced their lives.

Dr. Roberson's comments should be helpful to many.

"Dear Dr. Rice:

"Some days ago I received your telegram requesting a list of ten books which have most influenced my life, and also a sound Bible commentary. Since receiving your telegram, I have pondered seriously the names of many books. Some books have given me inspiration, others instruction, and still others have deepened my determination to stand fast for Christ.

"However, I am putting aside some books that might appear in a preacher's list for the books which I feel have helped me most to stand for Christ and preach His Word.

"1. *The Shadow of the Broad Brim*, Richard Ellsworth Day. It was from this book that I received inspiration for a number of things which have been carried out in the ministry here at Highland Park Baptist Church. It was from Spurgeon's book that I began to first think about the establishment of chapels. This church has led the entire nation in the establishment and maintenance of auxiliary chapels around the church. It was from this book on the life of Spurgeon that I received inspiration for an aggressive ministry to all people.

"2. *The Bible Expositor*, by Dr. W. B. Riley, 40 volumes, has meant much in my experience. It was from these books by Dr. Riley that I received inspiration for, first, a close abiding to the Word of God, and second, illustrations to open the eyes and understanding of the people.

"3 and 4. *The Power of Pentecost and Prayer—Asking and Receiving*, your two books, have had tremendous and lasting influence upon my ministry. I am grateful for them. I have read and re-read both volumes, and have endeavored to practice in life the profound teachings which they contain.

"5. *Matthew Henry's Commentary*, 5 volumes. Again, I am listing a commentary because of its definite place in my own study and sermonizing. I regret that the author does not take a clear stand on the premillennial coming of Christ, but many of Matthew Henry's expositions have been helpful in my ministry.

"6 and 7. *Crowded to Christ and Born Crucified*, both books by L. E. Maxwell. When these books first appeared on the market, I read them with great interest; although at times I did not fully understand or appreciate the author's view of certain profound matters, I found the books exceedingly helpful, and wish to count them among the leading ten in touching and influencing my life.

"8. *When Did You Die?* and *How to Die Daily*—these two tiny books gave me a Bible truth which I had missed entirely in the early part of my ministry.

"9. *Memoirs of McCheyne* by Andrew Bonar. All writings regarding Robert Murray McCheyne have aided my spiritual life, but I believe that this one leads the others.

"10. *The Magic of Believing* by Claude M. Bristol. This is certainly not a strong book in the realm of Christian writings, but there were a few thoughts scattered through the volume which brought me exceptional blessings. As I read the book, I applied the author's views in a definite Christian way.

"If you were asking for more than ten books, I would perhaps name some of the volumes by Dr. I. M. Haldeman. His volumes on the second coming of Christ, how to study the Bible, and many other subjects have been of real value to me.

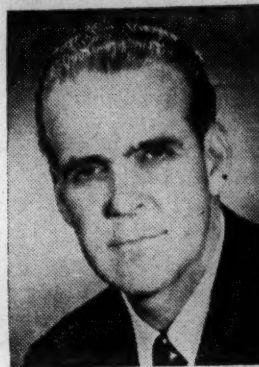
"It would be impossible for me to emphasize too much the need for constant reading and study on the part of the ministry. It is an easy thing for anyone to become slouchy, slow, and indifferent. If a volume yields one single great inspiring thought, it may have worth to us.

"Thank you for requesting my list of ten books. I have done very poorly because I felt it necessary to mention two commentaries, but perhaps this will be of value to some.

"May God's richest blessings be on you and yours.

"Sincerely,"

(Signed) Lee Roberson



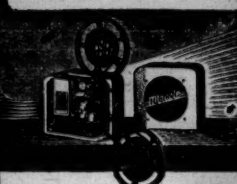
Dr. Lee Roberson

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course in missionary literature headed up by Mr. Kenneth N. Taylor of Moody Press will be offered. Two inspiring three-week sessions will be offered from June 20 to July 8, and from July 11 through July 29. Write to Dr. William Culbertson, President, Moody Bible Institute, 820 North LaSalle Street, Chicago 10, Illinois.

Dr. Enock C. Dyrness, Registrar at Wheaton College, Wheaton, Illinois, will be glad to send you a copy of the 24-page summer school bulletin of that fine school. More than a hundred courses are being offered this summer at Wheaton. An outstanding feature of the summer program is the Inter-Session scheduled from June 7 to 17. In this special program pastors, full-time Christian workers and alumni of the College are granted free tuition. Counseling

(Continued on page 5)

Should You Go to Summer School?

(Continued from page 4)

and leadership courses are offered at Camp Honey Rock in Wisconsin. Science courses are being offered at Wheaton's science station in the Black Hills of South Dakota, and a new music camp is being offered at Camp Barakel in Fairview, Michigan. If you are interested, why not write to Dr. Dyrness for complete information?

The Columbia Bible College in Columbia, South Carolina, is offering a special missionary-training camp at Ben Lippen from June 1 to August 5. This camp is a part of the graduate school of missions and is designed primarily for graduate students planning to go to the mission field. Dr. Paul G. Culley is Director and will be glad to furnish you with information.

Bob Jones University at Greenville, South Carolina, is offering a summer session for five weeks from June 6 to July 9 in which students may ordinarily earn six semester hours of credit. Rates are unusually low at Bob Jones University and complete information may be had by writing to Mr. Roy I. Mumme, Registrar.

Greenville College at Greenville, Illinois, is offering two summer school terms especially for teachers who wish to get extra work in education by summer study. You will receive complete information by writing to Mr. George T. Tague, dean at Greenville College, Greenville, Illinois.

The internationally-known authority on communism, Dr. Fred C. Schwarz, of Sydney, Australia, will present a special series of lectures on "Christianity and Communism" at the first session of the Multnomah School of the Bible's summer school program, June 20-July 8, 1955. This will be in addition to several fine Bible

courses offered. Address Multnomah School of the Bible, 8435 Glisan, Portland 16, Oregon, for further information.

Providence-Barrington Bible College is offering a special summer workshop for Daily Vacation Bible School teachers and workers June 4 through 11 at the Barrington campus. This workshop provides professional instruction in organization and administration of Vacation Bible Schools, with special lessons in flannel-graph art, creative activities, and handwork particularly correlated with Scripture Press and Gospel Light materials. Write to Providence-Barrington Bible College, 100 State Street, Providence 8, Rhode Island, for further information.

At Northwestern Schools the summer session for 1955 will convene in two four-week sessions: June 13-July 8 and July 11-August 5. Courses in Hebrew, Greek, Bible, music, history and education will be offered. Write to Northwestern Schools, 50 Willow Street, Minneapolis 3, Minnesota.

Upland College in Upland, California, in the heart of the recreation center of Southern California, offers two summer sessions: June 20-July 29 and August 1-26. Full information about the courses to be offered can be had by writing to Upland College, Upland, California.

If you are interested in summer school, why not write to one or more of these schools and see what God would have you do? You might mention that you saw this article in THE SWORD OF THE LORD and were interested in what they had to offer.

God bless you and give you a profitable summer!

Caught Up

Suddenly, in one swift, intense instant, the jubilee moment of the waiting centuries, the descending Lord Himself shall shout; up from the quiet valley, from sunlit hill-sides, from village burying ground, from the yawning depths of the sea, from the distant battle fields where Christian patriots have laid down their lives, from the jungles of India, from the swamps of Africa, from the islands of the sea, from every lonely spot where His children have passed away in suffering and service, shall the glorified, radiant host spring up "like pyramids of flame," to meet their coming Lord. What a vision for tear-stained eyes; what a hope for waiting hearts; what a spur to lagging service!

Caught up! Who can picture it? While men and women walk the busy streets they shall be caught up! While they bow in the secret chamber of prayer they shall be caught up! While with burning hearts they ponder the Word that tells of His coming they shall be caught up! While patient, suffering ones lie on beds of pain they shall be caught up! While in the graves of the dead they shall be caught up! and as the startled world wonders, the only records left shall be that of Enoch's— "And they walked with God, and were not for God took them!"

Watch, therefore, for ye know not what hour the Son of man cometh! We look for no signs. We know of no event between us and the coming of the Lord. We know not the hour He will come, but we know not any hour in which He may not come. It may be years from now; it may be tomorrow; it may be today.

It may be at morn, when the first faint flush of awakening day tints the horizon; it may be at high noon, when the busy world, deaf with the din of traffic, hears not His shout; or it may be at eventide, when the twilight hours are solemnizing the souls of His children with the hush of its own waiting. It matters not; no man knows. But "The Lord is at hand," "the Judge standeth (at) the door." Each generation stands in eager expectancy as on the very brink of the mightiest miracle of the miracle-working God since the resurrection of His Son from the dead. And the veil of our mortal flesh trembles under the anticipating touch of Him who may at any moment rend it asunder for the outshining of His glory for the manifestation of the sons of God. "Wherefore comfort one another with these words."

—J. H. McConkey.

The Folly of Flattery

By Dr. Louis Albert Banks

In Windsor castle there is a suite of rooms for the use of the Queen's chaplain. A private passage connected to the chaplain's study with the Queen's apartments, and she frequently repaired there to consult him on important matters. One day as the Queen was returning to her apartments after an interview, a parrot called out some words in a cross tone of voice from its cage in the passage. Failing to understand the sounds, the Queen turned to the chaplain and asked: "What is the parrot saying?" With much embarrassment he replied: "If you please, your majesty, I would rather not repeat it." "But what was it," she said. "Something, I fear your Majesty will not like; therefore I hope your Majesty will excuse me from telling it." The Queen's curiosity was now thoroughly aroused, and she said, "Come, I insist."

The chaplain bowed low and made answer: "Since your majesty insists, the parrot said, 'Go along, you ugly old woman!'" Queen Victoria laughed heartily as she said: "Well, I am glad that there is at least one voice in the kingdom which is not afraid to tell me what it thinks of me."

Many preachers of our day are making the fatal blunder of

Remember That Sermon Contest!

(Continued from page 1)

quency and point out how that the movies, liquor, the sensual modern dance and other things are the roots of the destruction of many of the moral ideals which the Bible teaches. Last year Evangelist Jack Shuler presented a tremendous prize-winning message *The Battle of the Bottle*. Someone ought to take time to show what effect gambling has on our nation's morals. Not much is in print on this important theme and Christian leaders ought to speak out about this present-day evil. Does God kindle a fire in your heart to write on some important phase of how worldliness robs our churches today of their testimony and blessing?

Perhaps you would feel impressed to write under the theme of Catholicism and cults. Some preacher ought to take time to show the error in Catholic doctrine that tradition is equally important with Scripture. Someone should clearly state the Bible teaching about Mary and proving that the worship of Mary is wrong and not according to Scripture. There should be fresh new teaching on the Catholic doctrine of purgatory and on the false doctrine of the confessional and forgiveness by a priest. We want careful, fervent Bible messages dealing with the false doctrines of Catholicism—not just a ranting against Catholics to stir up strife and trouble.

Or, perhaps, God would lay it on your heart to deal with the matter of the many cults which we find today. There ought to be a fresh examination of the teachings of the so-called Jehovah's Witnesses. Every place I go I find that people are interested in this and want to know what the Bible says about these folks who are so zealous but who are so badly mistaken. Someone ought to go into the matter of Christian Science and deal with it from the Bible. The same should be done with Mormonism and Seventh-Day Adventism. Many, many good Christian people today are taking the false teaching of the Seventh-Day Adventists completely unwittingly. They are taking the Bible lessons offered by the Seventh-Day Adventists; and should be taught the danger of their doctrines.

The Prizes to Be Awarded

The \$1,600 in prizes will be distributed as follows:

1. There will be five first prizes of \$150 each, one first prize in each

Some Christians Are Like:

1. Wheelbarrows—No good unless pushed.
2. Kites—If you don't keep a string on them, they will fly away.
3. Footballs—Once out of hand, you never know which way they will bounce.
4. Balloons—Full of wind and likely to blow up.
5. Buzzards—Always find them around something that stinks.
6. Kittens—Purr only when petted.
7. Canoes—Need to be paddled.
8. Trailers—They sit still unless pulled or pushed.

preaching to people a Gospel out of which is carefully eradicated the sharp, keen sword of God's Word, which would pierce the consciences of their hearers and convict them of sin. There never was a time when there was more need of Nathan's example on dealing with David, when he described the sin and aroused the sinner, and looked him straight in the eye and said: "Thou art the man!"

category. But the best sermon of all will receive an additional \$100, making one first prize of \$250 and four first prizes of \$150 each.

2. The author of the second-prize sermon in each category is to receive \$100. There will be five awards of \$100 each.

3. The third prize in each class of sermons is to be \$50, so five authors will each receive \$50.

Sermons in the contest will not only be judged by classes but also be cross-judged with the other categories. So, you see, each sermon will be judged by its own merits and will have an equal chance of receiving an award. There might possibly be two second prizes under one category and no second prize under another category, depending upon the quality of the sermons in each group.

We reserve the right to withhold prizes in any group where, in the opinion of the judges, there is no entry worthy of publication.

Rules for the Contest

1. All sermons submitted to the contest must be original, unpublished manuscripts.

2. Quotations must be exact. The author is responsible for accuracy of quotations, for documentation (that is, for giving references to book and page of work quoted in sermons.) Scripture quotations should be usually from the King James Version, or the American Standard Version; not from questionable versions like the Revised Standard Version, Moffatt, Weymouth, etc. When quotations are given from any but the King James Version, the source of quotation should be indicated (A.S.V. for American Standard Version).

3. All manuscripts must be typewritten, double-spaced on regular 8½" x 11" typewriter paper, with approximately 1" margins, one side of paper only. The first page must contain the author's name and address. An accompanying letter should tell age, area of service, denomination, books published, education and honors of the author.

4. Each sermon submitted becomes the property of THE SWORD OF THE LORD for publication; except that the author may retain the right to publish the sermon in a book after publication in THE SWORD OF THE LORD; other sermons that meet our requirements may be purchased at regular rates. Sermons not needed for publication in THE SWORD will be returned to the author.

5. The contest closes June 1, 1955; all manuscripts must be in the hands of THE SWORD OF THE LORD by that date.

If you want further information about the contest or have questions to ask, please write today to THE SWORD OF THE LORD, Wheaton, Illinois.

May God help a great host of preachers to catch the vision of what can be done in this sermon contest on vital public issues!

Important Memo--

WHEN YOU CHANGE YOUR ADDRESS

Please report both new and old addresses directly to THE SWORD OF THE LORD, five weeks before the change is to take effect. Copies that we address to your old address will not be delivered by the Post Office unless you pay them extra postage. Avoid this unnecessary expense by notifying us five weeks in advance.

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Subscription Dept.
214 W. Wesley, Wheaton, Ill.

\$1 Bargain Sale Ends

You have seen, from time to time in the last few weeks, a fine sale of books assembled in \$1 bargains. That special-price sale ends April 5. Better look up back numbers of THE SWORD OF THE LORD, order as many of those bargains as you will need, at once. To get the special prices advertised, the letter must be dated and postmarked not later than midnight, April 5.

Here is a good chance to get things you need, but hurry. This is the last notice in THE SWORD.

REMEMBER, THE BIG \$1 BARGAIN SALE DEFINITELY ENDS APRIL 5!

Address your orders to the Sword of the Lord, Wheaton, Illinois.

Please mention THE SWORD OF THE LORD when answering advertisements.

Foolish Questions

By C. H. Spurgeon

"Avoid foolish questions"—Titus 3:9.

Our days are few, and are far better spent in doing good, than in disputing over matters which are, at best, of minor importance. The old schoolmen did a world of mischief by their incessant discussion of subjects of no practical importance; and our churches suffer much from petty wars over abstruse points and unimportant questions.

After everything has been said that can be said, neither part is any the wiser, and therefore the discussion no more promotes knowledge than love, and it is foolish to sow in so barren a field. Questions on points where Scripture is silent; upon mysteries which belong to God alone; upon prophecies of doubtful interpretation; and upon mere modes of observing human ceremonies, are all foolish, and wise men avoid them.

Our business is neither to ask

nor answer foolish questions, but to avoid them altogether; and if we observe the apostle's precept (Titus 3:8) to be careful to maintain good works, we shall find ourselves far too much occupied with profitable business to take much interest in unworthy, contentious, and needless strivings.

There are, however, some questions which are the reverse of foolish, which we must not avoid but fairly and honestly meet, such as these:

Do I believe in the Lord Jesus Christ? Am I renewed in the spirit of my mind? Am I walking not after the flesh, but after the Spirit? Am I growing in grace? Does my conversation adorn the doctrine of God my Saviour? Am I looking for the coming of the Lord, and watching as a servant should do who expects his master? What more can I do for Jesus?

Such inquiries as these urgently demand our attention; and if we have been given at all to caviling, let us now turn our critical abilities to a service so much more profitable. Let us be peacemakers, and endeavor to lead others both by our precept and example, to "Avoid foolish questions."

THE SWORD OF THE LORD

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Prayer--Asking and Receiving

(Continued from page 3)

your heart desires! That is praying in the will of God!

Jesus meant the same thing, I think, when He said in John 15: 7,

"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

Abiding in Christ must mean at one with Him, agreed with Him, surrendered to His will, trusting joyfully in Him. But to love and trust Christ is not enough if you would have your prayers answered. If you do not know His will, what would please Him, then no matter how you love Him, how surrendered to His will, then you could not expect Him always to answer your prayers. So the condition is added, "and if my words abide in you." You need to know the Bible, from the heart, so that Christ's words really live in you, and then, abiding in Him, you can ask anything you want and get it. So a loving heart-reception of the Word of God is a part of praying in the will of God. We know the will of God largely through the Bible.

How strange it is that some people learn only the letter of the Bible and never get the Spirit's message. Several years ago a good man sold Bibles in a revival campaign I conducted. He had read the Bible through each year for twenty-two years, he told me, and at that time was reading the New Testament through each month. I feel sure he was a sincere, good man. Yet he told me he had not yet decided about whether a saved person already possessed everlasting life so that he could never be lost, or not. And when we spoke of the second coming of Christ, he was not sure whether he was a premillennialist or not; and he thought perhaps one must be baptized to be saved. He had read the Bible many, many times, but got only the letter. So the Scripture never indicates that reading the Bible is enough for a Christian. If you would know the will of God so you can pray in His will, with confidence in getting an answer, you must have the Word abiding in your heart.

So Psalm 1:2, 3 says about the blessed man,

Importance of Studying the Bible

D. L. Moody

One thing I have noticed in studying the Word of God and that is, when a man is filled with the Spirit, he deals largely with the Word of God; whereas, the man who is filled with his own ideas refers rarely to the Word of God. He gets along without it, and you seldom see it mentioned in his discourses. A great many use it only as a textbook. They get their text from the Bible, and go on without any further allusion to it; they ignore it. But when a man is filled with the Word, as Stephen was, he cannot help speaking Scripture. You will find that Moses was constantly repeating the commandments. You will find, too, that Joshua, when he came across the Jordan with his people, stood with them while the law of the Lord was read to them; and you will find all through Scripture the men of God dealing much with His Word. Why, you will find Christ constantly referring to them, and saying: "Thus saith the Scriptures." Now as Dr. Bonar of Glasgow said: "The Lord didn't tell Joshua how to use the sword; but He told him how he should meditate on the Lord day and night, and then he would have good success." When we find a man meditating on the words of God, my friends, that man is full of boldness and is successful. And the reason why we have so little success in our teaching is because we know so little of the Word of God. You must know it, and have it in your heart.

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"But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper."

And is not that as blessed a promise as a Christian could ask? It is really a prayer promise; it is almost the same as saying that one who meditates day and night in the Bible will have everything he asks for; that God will prosper everything he does, give him everything he wants. That could only be because he so earnestly seeks, with the heart, to know the will of God that all his prayers are according to God's will, and God can safely trust him with anything he wants!

III. Asking in Jesus' Name

Many times we are taught to pray in Jesus' name. John 14:13, 14 says:

"And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it."

Anything you ask in His name, God will give it you! Then why do we not get everything we ask? For do we not nearly always close our prayers with the words, "we ask in Jesus' name. Amen?"

And John 16:24 invites us to ask in Jesus' dear name.

"Hitherto have ye asked nothing in my name; ask, and ye shall receive, that your joy may be full."

So the way to get our prayer answered, so our joy may be full, is to ask in Jesus' name.

But here, I am convinced, many of us are forgers, putting Christ's name to a prayer where He would not sign it, using His name trying to secure things He would not endorse! The Bible does not promise to answer any prayer that we say in His name, but rather any prayer that is really asked for His sake, because that is what He wants, and what He would ask for. "In Jesus' name" is not to be used simply as a magic formula. In fact I do not think it was specially intended as words to be said in a prayer. That phrase is not in the model prayer, given by our Lord, nor was it used in any prayer recorded of New Testament Christians. We say "in Jesus' name" as a commonplace phrase, a part of formal ritual, in prayers that get no answer, and that proves they were not really asked for Jesus' sake, not really asked just to please Him. But Bible Christians prayed in the will of God, often, without mentioning the fact that it was in Jesus' name they asked it. This condition of successful prayer is not a matter of words but of heart. No one can pray in Jesus' name without knowing what the Lord Jesus wants, and without wanting just what He wants, in that particular matter. Really, to pray in Jesus' name simply means to pray in the will of God.

IV. Faith Comes When Praying in the Will of God

Believing, having faith about the answer, is many times stressed in the Bible as a certain way to secure the answer to our prayers. Mark 9:23; Mark 11:22-24; and Matthew 21:22 with other precious promises, show that all things are possible to him that believeth, that whatever you desire, you may have if you believe and do not doubt. Elsewhere we shall try to show how to have faith in God, and how to grow stronger in faith; but here I call attention to the fact that faith is a gift of God (1 Cor. 12:9). And no one can have faith in God for things not in God's will. Faith really is a divinely given confidence that the thing asked is pleasing to God, and that He will therefore give it. When we pray in the will of God, with a heart fully surrendered to His way, eager to do and have done His will, and when we know by the sweet leading of the Holy Spirit and by the Word of God what is His will in the matter of the prayer, the faith grows in the heart and confidently claims the blessing which it knows it will

The Editor's Mail

(Continued from page 2)

a gift subscription and I suppose your husband, who is the pastor, as your letterhead shows. My lovely wife, though she is a university graduate, an artist and widely-known church woman, would not write and tell someone to cancel any subscription which came to me, and you will understand that I should like a personal note from your husband if he wishes to cancel the subscription sent to him.

However, I think you must have overlooked something in reading THE SWORD OF THE LORD. We never hinted that reading THE SWORD OF THE LORD would save anybody. We simply hold to the historic position stated in the Articles of Religion of the Methodist church, as in every major creed in Christendom, that people are saved only by a transaction of personal faith in Jesus Christ. That is not merely my position and the position of THE SWORD OF THE LORD; it is the historic Christian position, as no educated person surely will deny. If I say simply that one who does not believe on Christ as Saviour is not saved, I am saying only what all evangelical Christian leaders for more than nineteen centuries have said and what Jesus Christ Himself said repeatedly and emphatically.

I do not set out to judge Dr. Georgia Harkness. She may be, as you say, as mystic as a nun or as a Buddhist priest or as Mahatma Gandhi. I do not see how that can affect the clear command of Jesus Christ, "Except a man be born again, he cannot see the kingdom of God."

I grant to you and to every

please God to grant. So faith is only possible when praying in the will of God, but it is easy to have faith that God will do the thing we ask when we know it is in the sweet will of God.

Oh, Christian, submit your will to God's will! Turn away from any rebellion, any willful wanting of your own way, that displeases God. God wants you to have your heart's desires, wants you to be happy, prosperous and successful. He wants you to be filled with the Spirit, to have soul-winning power and all the blessings that are bought for the Christian. But God cannot do much for you except as you humble your heart and surrender to God's will, wherever it shall lead you. Even if you do not know at once the will of God, surrender in advance and promise God, "I'll go where You want me to go! I'll do what You want me to do! I'll be what You want me to be!"

In this book I have told as a humble, personal testimony of many times that God has answered my prayers. I believe there is a great need for personal testimony by those who know by many actual experiences that God is wonderfully ready and willing to answer prayer. However, when I tell of marvelous answers to my prayers, I find that sometimes people bring me their burdens thinking that I can get an answer for them when they could not get an answer for themselves, as if God were more willing to hear me pray than to hear them. Always that grieves me.

The plain truth is that any Christian has as much right to pray as any other Christian. And oftentimes the very reason why you cannot get your prayers answered is the same reason that someone else could not get a prayer answered for the same thing. If you are not praying in the will of God, then it would be foolish for me to urge God to do that which was not according to His will. Or if there is a hindrance in your life, then that hindrance would still block the answer to your prayers, doubtless, even if many other devout Christians should join in prayer for the thing you want for yourself. So what you need to do is to make sure that your heart is surrendered to the will of God, that you find His will the best you know from His Word and by the leading of the Spirit, and pray in the will of God. God is as willing to hear your prayer as the prayer of anybody else in the world, if you can come acceptably, praying in His will.

liberal the right to deny the deity of Christ, to deny the authenticity of the Bible and to deny all the other essentials stated in the Articles of Religion of the Methodist church and in the other historic creeds of Christendom. Voltaire, Tom Paine and Bob Ingersoll all did that and that was their right. However, I cannot imagine what ethical standards allow one to take that infidel position and at the same time claim to be a Christian.

In that matter, of course, you cannot speak for your husband. It was he who took holy vows and he, of course, must explain to himself and to God if he feels free to violate those vows or if he took them, "tongue-in-cheek," without meaning them.

I do not pretend to any special right to judge other people. I do not pretend that I have any right to decide what is Christianity and what is not. That matter has already been settled for Christians and, being a Christian, I accept the evaluation Jesus Christ has already given on such matters.

Now your husband may not wish
(Continued on page 7)

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The Editor's Mail

(Continued from page 6)

THE SWORD. In that case he may say so. However, I hope he will not assume any false attitude of injured innocence if he pretends to preach a Bible he does not believe and pretends to worship a Saviour whom he really believes is only a good man, and if he took vows to support the Articles of Religion which he openly flaunts, if indeed such be the case. I do not know.

In the Saviour's name, yours,
John R. Rice.

To a Vanderbilt University Graduate Student

Dear Mr. W.:

It was good to have your letter. We are so glad that you find some of our booklets helpful, and THE SWORD OF THE LORD. Any way we can help we should be glad to do so. I have a great burden for ministerial students and have frequent contact with many of them. The week of November 7-14 I spoke four times to the Philadelphia Bible Institute and three times to Faith Theological Seminary. I go every year to Tennessee Temple College and Seminary at Chattanooga; to Bob Jones University at Greenville, and to the Northwestern Schools at Minneapolis, to speak.

You may have the booklet, "What Must I Do to Be Saved?" in any quantity, and if you ask for them to be given away free, you may have them provided you sign a clear promise that they will be given only to people who promise to read them. That is, we will furnish them free as God provides, when they are given out accompanied by conversation, so we will know that they will not be wasted. Of course it is nice for those who can pay for them. But do not limit yourself with those that you can use profitably. The larger booklets we cannot usually give away in quantities, but I am glad you ordered them.

I believe that the proper rule about understanding the Bible is that we are to take it literally unless the context indicates a figurative meaning. "Go tell Herod that fox..." is obviously figurative, as it is when Jesus said, "I am the vine," etc. I think that your difficulty will disappear very largely as you study the Bible more and follow this simple rule, that it is usually to be taken literally unless the context itself indicates otherwise. In other words, the Bible is God's Word, honestly written, and is so to be understood as the honest and reliable Word of God if taken at its own intent.

If the girl you mentioned who questioned Matthew 21:2-7 had become familiar with the Scripture with long experience and had seen how it proves itself, then she would not find difficulty just because some matter is obscure. I have no difficulty in believing that Jesus rode most of the time on the mother ass, but that He rode also on the younger foal, the ass's colt. We who deal with livestock (I grew up on a ranch) would have called the young animal a foal or colt until it was grown or practically so.

It could easily be that the colt would walk exactly beside the mother, even against the mother, as colts often do. Knowing how reliable the Bible is, that is no stumblingblock for me to take the Scripture literally here, as it is obviously intended to be taken, without professing to know all the details which are not discussed.

Another rule one ought to remember about understanding Scripture is that we let one Scripture interpret another Scripture, since all of it is God's Word. It is true that God is love, but many, many Scriptures make it clear what that means. God is also "a consuming fire," and the Bible makes clear that one must personally come to God through Christ, by faith and regeneration. So the difficulties will disappear more and more as one becomes familiar with all the Bible and sees how it

is all a unit, all perfectly inspired and accurate.

Your friend has part of the truth when he writes that when a person becomes a Christian, the Holy Spirit becomes his conscience. But he is only partly right. Every Christian can have the leadership of the Holy Spirit but one must always be sure that his conscience is guided by what is revealed in the Bible about right and wrong. For example, if one's conscience tells him it is right to get drunk when the Bible says it is not, then it is obvious that his conscience is perverted. The conscience needs to be enlightened by the Word of God and then the conscience should be controlled by the Spirit of God. But that takes a life of prayer and daily seeking to do the will of God.

Again, this matter will become clearer as you set out day by day to know the will of God through the Bible and as your conscience becomes more and more dominated by the known will of God, so clearly revealed, on most matters, in the Bible. It is possible, as you say, "that faith and reason, coupled with living a Christ-centered life when there is no doubt, can be used as a criterion." But I must emphasize that the reason must always be based upon revelation. Where the Bible speaks, the matter should be settled for a Christian, and after we have come to find that the Bible is so thoroughly right, we use our reason principally to interpret the statement of Scripture to the details of our lives.

If there is anyway I can help, will you let me know? And may the dear Lord bless abundantly.

In Jesus' name, yours,
John R. Rice

Three Apostles Named James?

Dear Brother S.:

You asked me to explain Galatians 1:19 compared with Matthew 10:2, 3. You say, "Or was James the Lord's brother as stated in Galatians 1:19?"

Seventeen people are named in the Bible as apostles. This is a surprise to many.

First, there were the twelve apostles including Judas.

The thirteenth, who at least was intended to take the place of an apostle, was Matthias, elected by the eleven to take the place of Judas, "that he may take part of this ministry and apostleship, from which Judas by transgression fell" (Acts 1:23-26). The fourteenth and fifteenth are apostles, Barnabas and Paul, named in Acts 14:14 as apostles.

The sixteenth was James, the brother of our Lord, named in Galatians 1:19 as an apostle.

The seventeenth is Jesus Himself, called "the Apostle and High Priest of our profession" (Heb. 3:1).

There are two men named James in the original list of the apostles in Matthew 10:2-4. The first was James the son of Zebedee. The second was James the son of Alphaeus, also called James the Less, probably meaning the shorter. Neither of these, of course, was the brother of our Lord.

It seems clear from John 7:5: "For neither did his brethren believe in him" that the brothers of Jesus were not converted till His resurrection from the dead. Probably that is one reason Jesus committed his mother to the keeping of John as Jesus hung on the cross (John 19:26, 27). That is probably the reason why when Jesus was raised from the dead He said, "... go tell my brethren that they go into Galilee, and there shall they see me" (Matt. 28:10). These brothers of Jesus were evidently converted after His resurrection and before His ascension, for in Acts 1:14, we find these brothers are waiting in the upper room in prayer before Pentecost.

Later James seemed to take leadership in the church at Jerusalem and was called an apostle, that is, one specially sent of God.

In the Saviour's name, yours,
John R. Rice

Where a Holy God Dwells

(Continued from page 1)

to make Himself known to man.

There Must Be a Mighty God!

No one by searching can find God. He cannot be discovered. We may find the footprints of a creator, but who that Creator is cannot be known unless the Creator makes Himself known. The Bible, therefore was not written to prove there is a God; but it was written to tell us what kind of a God made all things and also to tell us what kind of relationship man, whom He created, can maintain with this great and wonderful God.

Several years ago I was in the office of some of the scientists at the General Electric Company in Schenectady, New York. I went through the scientific laboratories. I talked to one or two of the greatest scientists in the world. You, of course, understand that I know very little personally about science. I always hesitate to use anything about science in the pulpit because we preachers sometimes, I think, make great mistakes because we say things we do not know much about, and we sometimes make the wrong impression. I do, however, remember some words that were used by the scientists I talked to on that occasion in Schenectady, New York:

One of the scientists, who seemed to be the most intelligent of the group, began to talk about the atomic bomb and the possibility of a hydrogen bomb.

I said, "Doctor, I would like to ask if you think it is possible for a scientist to be an atheist?"

He said, "I do not see how any scientist could be an atheist. Any scientist must know that somebody made all things. It could not be an accident that man is just here on this earth. The thing just could not have happened that way. Any man must know there is a God."

My scientist friend tried to interpret to my untrained mind some things about the atomic bomb. He talked to me about energy. He took me to a little "smoke chamber" he had there where he said they could shoot energy through this chamber and actually turn energy into matter.

Then he said, "We can also convert matter into energy."

Someone in the group said, "There is enough energy in one spoonful of water if we just could use it right to send the greatest ship that ever sailed the seas across the Atlantic Ocean."

We kept talking; and, of course, I became more and more interested and fascinated by the wonderful things I heard; but after a while, one man said to me, "You know, there is one thing we can't exactly understand."

I said, "What is that, Doctor?"

He said, "There are two elements. We do not understand how these elements hold together. They should really be separated. They do not belong together, but somehow or other they hold together."

He said, "If these elements did not hold together, the world would blow up. There would be no matter left. We would have no universe. But really these two elements do not seem to belong together, and we scientists cannot explain why they stay together."

"Well," I said, "You have moved into my realm now, Doctor. I will tell you why those two elements hold together. My Bible makes this plain. It teaches clearly that the Lord made all things and by Him all things consist or hold together."

The scientists can't explain God. They can say there is an intelligent God. They can say that He must have been a great God. He certainly was not an ordinary God. He must be a wise and wonderful Being. Now, the Bible says, "In the beginning God." There is no argument—no discussion. The Bible does go into detail to tell us what kind of God He is.

Now, note our text that I have quoted. Here is one verse that is a sermon. God in this verse speaks. If God has ever spoken, the Bible is what He said. The Bible is the only book that even tells us what God said. It is the only book that was ever written that speaks with authority about God and the will of God for our lives

and explains the plan of salvation that began in the wisdom of God and cost the life blood of His Son, who died that tragic death on Calvary's cross. This verse says that God is a high and lofty God. Someone has said, "The greatest minds in the world can drown in one drop of water which God made and can be crushed under the weight of one tiny atom. Man naturally would agree with this first statement. If there is a God, He is a high and lofty one."

God Is a Holy God

The verse says that the name of this God is Holy. That is what makes us tremble. We are not holy. Naturally, we are sinners. God made the first man a good man. He was good enough to receive God in the parlor of a garden that God planted for him. He could talk to God, and God could talk to him. But He sinned.

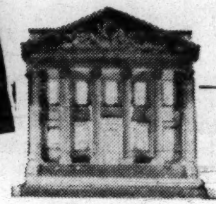
Why did God make a man and let him sin? That never did worry me. The first man God made was

a perfect man. If he had not been free to choose right from wrong, he would not have been a perfect man; so God is not responsible for the fall of man. Yes, we have a holy God, and someday man must turn his guilty eyes up into the eyes of this holy God. He must look into the eyes of God who never looked on sin with the least degree of allowance. God cannot tolerate sin. When His own Son, the sinless One, came down from Heaven's noonday to earth's midnight and hung on a cross on the top of a hill and the sins of the race were laid upon Him as He died a vicarious, substitutional death, this holy God turned His face away because he couldn't look at our sins even when they were laid upon His holy Son; and the saddest words that the ear of God or angels must have ever heard were these words, "My God, my God, why hast thou forsaken me?" Yes, God is a holy God.

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Now, this verse does not only tell us that God is high and lofty (Continued on page 8)

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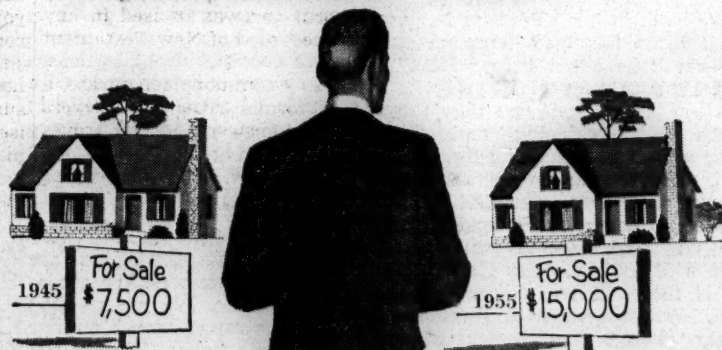
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Where a Holy God Dwells

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and that His very name is Holy and that He is a God who speaks, but this text tells us where God dwells. He inhabits eternity. Next to God's name, "eternity" is possibly the biggest word that was ever written by the pen of inspiration. Some one has said, "Eternity—mother of cycles and parent of ages." No man can grasp it. Time is a parenthesis. It is just a tiny little room that God set apart where He might make man and have fellowship with him and permit man to have fellowship with Him. There was a time when there was no time. If there had been no creation, there would have been no time. There is no way to measure eternity. But God made all worlds and all suns so He could measure out to man a certain period of opportunity for God to contact man and for man to contact God.

You can start from the beginning of time and go back and back and back and back for millions of ages; and when you get back across millions of ages and cycles, you are no nearer the beginning than when you start now. You can go to the end of time and then go on and on and on across millions of ages, and you are no nearer the end of eternity than where you stand today. Eternity! There was a time when there was no creation. There was not a flower nor a rippling stream nor a star pinning back the curtain of night. There was no sun to rise and set. There were no birds to sing, and no swinging limbs where they could sit and sing. There was a time when there was no time, but God was there then living in His home. For His home is eternity.

When I was a boy, I read a sermon where an old-time preacher turned his mind loose and tried to tell us about eternity. He talked about Heaven that never ends and a Hell where the fires never go out; and afterwards this old preacher, with the imagination of his mind, wound up a clock and began to let it tick over the gates of Hell—swinging and saying, "Forever and ever and ever and ever and ever"—going, going, on and on, ticking, ticking, forever and ever and ever. No man can grasp the God who had to have an abode we call eternity for His home.

We walk in His church and say, "God is in His holy temple; let the earth be silent before Him." Yes, He does meet with those who worship Him; but if you take the wings of the morning and fly back across millions of ages, you find God. If you go up and up forever and ever, you find God. If you dip down forever and ever, you will find God. If you walk streets of gold in a city He made, He is there. If you descend into Hell, He is there. Men and women, young people, you better heed these words. You can't get away from Him. You can reject Him. You can turn your back on Him. You can sin against Him. But you can't get rid of God. A great man said that the most solemn thought he had ever had was his personal accountability to God.

God Makes Himself Known to Men

Yes, God speaks. The high and lofty One speaks. He is not like anybody else, and nobody else is like Him. Man could have never known God if He had not incarnated Himself and come down to this earth among men. Jesus came to a world He made and He was God, but the world did not recognize Him as God. The baby hand that fondled the cheek of a mother was the hand that struck a match on the rock of omnipotence and lighted all suns. He came into a house that He had made, which was the world; and the world did not recognize Him. He came to a race that He had chosen, and that race did not receive Him. It did not say that the race did not know Him. The world did not know Him; but the race, as a race, did not receive Him. There was not any excuse for their not knowing Him. Many of them did recognize Him as the Messiah, and there were many that did not recognize Him but wondered if it could be that He was God. As

many as received Him, He gave them power to become children of Almighty God, even to them that believed on His name. It has never dawned on the most consecrated child of God just all it means to be able, because he has saving faith in Jesus Christ, to call the omnipotent God, who inhabits eternity, Father.

God Dwells in the Contrite Heart

God does not only inhabit eternity. He has two other dwelling places. He tells us that He dwells in the high and holy place, with him also that is of a contrite heart and humble spirit. The high and holy place refers to Jerusalem. That is where God Almighty had a date with His people. Jerusalem was where He had a house that He intended to be the center of the world where He would reign some day. God always keeps His engagements. He is never a moment late. Morning after morning, the infinite God touches a button; and the curtain goes up; and God fills the world with the golden dawn of a new day. In the evening He pulls down the curtain of night and always on time, too, and shoots the western horizon full of sunset fire. He places the stars in their right places, and He is always on schedule. God is never late. He is always on time to bless and sustain those that trust Him and serve Him, and He also is always on time for judgment. He has a day of wrath that is coming; and when that day comes, He will be there.

Now, remember, the God that inhabits eternity has an engagement with every child of His to meet him on time in the place of blessing. Think of it! He that inhabits eternity meets a man in the closet of prayer. He meets him in some humble place where the man is thinking of the promises that God has made in the blessed Bible. Yes, he keeps His dates. That is not all. God, who inhabits eternity, dwells in the high and holy place and also with him that has a contrite and humble heart.

God dwells in the body of every child of His. Our bodies are the temples of the Holy Ghost, and the Holy Ghost is God. Mystery of mysteries—He that inhabits eternity, He that is omnipotent and omniscient and omnipresent, condescends to take up His abode in the body of a saved man or woman. He does not dwell in church houses or any building made with the hands of men. He dwells in the bodies of saints, with those who have a lowly and contrite heart.

Christians Never Alone!

Remember, we Christians are pilgrims and strangers. We are away from home. We are passing through a strange world on our way to God's house. We do not know how to get along. We do not know what we are going to meet today or tomorrow. But God does know what is ahead of us, and He is with us. He never leaves us nor forsakes us. He has an engagement with us. When temptations come, He will not suffer us to be tempted above that which we are able but with the temptation will provide a way of escape.

We are going down life's road toward a grave and a coffin and a shroud. There is nothing beautiful about death. Death is an enemy. If there had been no sin, there would have been no dying. There is nothing attractive about dying. There is a stare in the eye, beads of perspiration on a cold brow, the discordant note of the death rattle in the throat, a struggle for breath, loved ones watching us go through the valley; but we do not go alone.

He never leaves us nor forsakes us. He has made a date with us for our dying hour. He has an engagement with His child for every emergency. No wonder the psalmist could say, "Yea, though I walk through the valley of the shadow of death, I will fear no evil." Why should we Christians be afraid of anything? Fire cannot burn us. Water cannot drown us. Death cannot kill us. The pangs of sorrow cannot get hold of us unless He permits these things to come. And He does not permit them to

come unless He is there with His child when they do come. Yes, He inhabits eternity. He keeps His engagements in the high and holy place. He is a holy God. He is a high and lofty God, but He that is all that and more than we can imagine dwells with him that has a contrite and humble spirit.

Getting Ready for the King's Palace

A king has a royal palace. He has servants and luxuries and comforts. He has everything that makes a king kingly. One day the king says to his coachman, "I want to take a drive. There is a place I want to go."

The coachman prepares the coach for the drive. The king, accompanied by his protectors and servants, gets into the coach; and the king says, "Drive down a certain road."

A little later he says, "Turn to the left at the next place." This road is a little alley that leads down to homes where there are those in want.

As they come near a certain house, the king says, "I want to stop here." The king gets out of the coach and says, "Bring my bags into the house. There is a lonely widow here with some hungry children, and I am moving into that home."

The king goes to the door; and the widow, who has never known anything but hardship and poverty, says, "Oh, Your Majesty, I am not worthy for you to come under my roof. I am poor. Why do you come to see me?"

"I am going to live here in this home. I want to live here," the king replies.

The children seem afraid, but the king speaks kindly to them. Later the woman goes into the kitchen to prepare the best meal she can. The little children now wash their faces and put on the cleanest clothes they have. They sit down around the table. The king eats with these humble people the plain food they are accustomed to eating. After a few days, the children climb on the king's knee; and they come to love him; and he loves them. The woman dresses the best she can. They sit around in the evening, and they talk things over. He tells them about the palace and what he left to live with them.

He says, "I came to your home because I loved you and wanted to be with you."

Then one day the king says, "I have called the coachman. He will be here in a little while. I am going to take you home with me. We are moving into the palace today. You will not suffer poverty any more. You will have a nice home and all the comforts of life."

The widow says, "Your Majesty, why did you do this?"

He says, "I came to get you accustomed to royalty. I am a king; and if you had moved into the palace all of a sudden, it would have been too much for you; but you know something about my presence now and what kind of a person I am, and I have had the privilege of reviving your humble spirit and also reviving your contrite heart."

Yes, God is a King. His palace is eternity. Throns of angels are His servants. They veil their faces and cry, "Holy, holy, holy." All the wonders of the universe are wonders of His. He made everything. The flash of the lightning in the storm cloud is just a flash of His glory and power. The thunder is an echo of His voice in the great distance. The birds sing the songs He puts in their throats. Everything is His. He has room in His house in which to move around. He has all the ages of the past, all the glory of the present, and all the ages that are ahead of us; yet He comes down to this earth and dwells with us—His children. His blood-bought children—to get us accustomed to royalty.

An old minister of the Gospel was dying one time. His son, who was also a minister of the Gospel, leaned over and said, "Father, you are nearly home. When you get home to Heaven and you hear I am coming, I want you to come down to the gate and meet me and show me around."

He said, "You know, it will be so wonderful. I know I will feel like a stranger in Heaven."

The face of the old man began to brighten. He smiled through the death shadow on his face as

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ten me. All at once the bottom of life fell out for me, and I began to howl!

"LeeeeeeOOOOOO! Ahhhhhh! LeeeeeeOOOOOO! Ahhhhhh!"

Mother heard me from home, over a mile away through the woods. After an hour of bawling, I heard the brush crack, and imagined the wolves were coming straight for me to devour the rabbits I held and possibly me, too. What unspeakable relief it was to hear the voice of my mother, and to see her face, and to realize that I was FOUND!

Years later when I became a Christian I certainly enjoyed the experience of being found as in Luke 15. The goodness of God in finding my lost soul was further impressed upon me on another occasion when, as a grown man hunting elk in the Rockies in Colorado, I got lost in a blizzard twelve thousand feet up. There was heavy fog mixed with snow. I was down so deep in a canyon that, although I shot off all my cartridges, my companions looking for me could not hear any of the shooting. About the time I realized I had no more ammunition, I was sure I was going to meet a grizzly bear! The snow was eighteen inches deep. Darkness was falling. Night seemed like an open pit. It was good to be FOUND.

Things We Dread to Lose

We dread to lose an election. Burr, Jackson, Blaine, and Hughes lost the presidency by a narrow margin. Germany and Japan lost a war. Many Americans lost millions in the stock market crash of 1929. Fire has destroyed homes. Aging people have lost their jobs. Strong men cry when they lose a championship game, a race, a contest, a world series. Through sin or carelessness many have lost lifelong friends or loved ones. Every year millions lose their health. Others lose their minds. Some

he said, "My son, if you know God and have had fellowship with Him down here, He won't be any stranger to you when you get to Heaven. You will not be embarrassed when you get to His house."

Yes, God, who inhabits eternity, moves into a little room of time and fellowships with us to keep our spirits revived and to keep us from despair; and someday He is going to move us into a better house. It is a millennial palace. We will sit on thrones and reign with Him, but even this will be a reign of time. It will last one thousand years. We will be with Him all that time. The dead who died in Christ will come back from the graves and all living saints will join the crowd and meet the coming King and come back to the earth and reign with Him. After the thousand years end, according to our understanding of the Bible, there is a period of time still—how long it will last, I do not know.

With God in Eternity Forever!

Then there comes a day when the Lord Jesus Christ, our Saviour and God's blessed Son, will take the keys of redemption off His girdle and with nail-pierced hands will put those keys in the hands of His Father and our Father, His God and our God; and then God the Father, God the Son, and God the Holy Ghost will move back into eternity, God's original home; and we will be with Him forever and ever and ever.

Young people, and you old people too, lift your drooping heads, look up; don't look down. Shake off the dew of despair from the wings of your soul, and get ready to fly. By the grace of God, we are somebody; but what we are going to be is not yet fully manifest; but there are big things ahead of us, for God who inhabits eternity keeps all of His engagements on time and dwells with His own to get us accustomed to royalty. But God will never be satisfied until He gets us back into His house, the house of His eternal habitation. Yes, God the Father, God the Son, and God the Holy Ghost, the Three in One, will be forever at home; and we will be there, too. Isn't it wonderful!

have lost costly jewels. Men and women have lost crowns and kingdoms. Many nations have lost their sovereignty. Millions lose a member of their body, are maimed for life by drinking drivers of cars and wanton speeders.

It is a deep sorrow to lose a loved one through natural death or in time of war. Millions have lost the happiness of their married life through drink, sin, divorce. Others are losing their manhood, virtue, modesty, sense of right and wrong, and sense of direction in the violent battle with temptation and sin. Think of the many homes which have lost a son to skid row or a daughter to the life of the bright lights and broad way. Modern education without God and the Bible is a trap door to Hell for many unsuspecting Americans. There will be a special place in Hell for preachers and professors who turn students from the truth, as Elymas the sorcerer tried to turn the deputy in Paphos from the Gospel. Many precious young people have lost their Christian faith and morals in our pagan institutions of higher learning. But there is no sorrow, no terror, no overwhelming catastrophe like losing our own, only, immortal soul.

"For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"—Matt. 16:26.

What good are pride and place, fame and fortune, power and position, charm and clothes, jewels and bonds five minutes after we die? Not how long we live, but how well; not for what we live, but for WHOM—that counts in the end. Yes, you may have won position, education, fortune, and fame! But have you lost your soul? Have you lost the real prize—eternal life in Christ Jesus?

All Are Lost Until Found by Jesus

Because we live in a superficial age of rose glasses, pink teas, veneered culture, skin-deep beauty, and chrome mechanism, it is important that we preach God's law, that we visit Mount Sinai, that we declare the whole counsel of God. Sentimental preaching of the love of God while neglecting the holiness and wrath of God has produced a generation of Pharisees who know little of the fear of God, who have no sense of sin, who feel no need of salvation. We have relief in place of regeneration, psychology to explain away sin, social charity in place of the Saviour's cross, and afternoon teas in place of prayer meetings.

The Bible says, "All have sinned, and come short of the glory of God." Romans, chapter 1, pictures the lost condition of raw pagans. Romans, chapters 2 and 3, picture the lost condition of the religious Jew and the cultured Gentile. "By the law is the knowledge of sin" (Rom. 3:20). "The law was our schoolmaster to bring us unto Christ" (Gal. 3:24). The law was given as a mirror to reveal God's unapproachable holiness and man's reeking iniquity. We need a good look at God, as Isaiah saw the LORD of hosts, and we will stop talking about evolution up from mud, about human progress, and about the goodness of human nature.

The mind is enmity toward God. The heart is deceitful and desperately wicked. Romans 5 pictures us as "sinners," "ungodly," "without strength," "enemies," and "saved from wrath." The imagination is only evil continually. By nature we are children of wrath, energized by Satan, servants of sin, without hope and without God (Rom. 6:17, 18; Eph. 2:1-3, 12).

Jesus came to seek and to save the lost (Luke 19:10). Jesus came to call sinners to repentance. Jesus taught that the sick need a physician. Jesus healed the body, freed the mind from error and demons, and saved the soul from sin, sorrow, and shame. Sin marred the human race in body, soul, and spirit. We are members of a fallen race (Gen. 3; Rom. 5:12-21). Not only the heathen in Africa, Asia, the jungles of America, and the islands of the seas, but white people, civilized people, church

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people are lost and need to be found.

*"The whole world was lost in the darkness of sin,
The Light of the world is Jesus."*

There is something worse than being lost at sea, burnt in a fire, killed by a wild animal, crushed in an automobile accident, killed on the field of battle. Millions are lost in sin and do not know it. Millions are lost in sin and do not care. Millions are wallowing in night life and demoralizing pleasures, worldly achievements. Millions are seeking to escape reality and responsibility by escapism into unreality with the help of alcohol, nicotine, drugs, gambling madness, sports craze, costly vacations, endless travel, royal entertainments, social swirls, licentious movies, radios, television programs, and sex.

Millions of deluded souls are blindly following false prophets and eating chaff and drinking poison, thinking they are getting the finest of the wheat and honey and oil out of the rock. Befouled waters instead of living water; stones instead of the bread from Heaven! How blind can people get? Paul warned of the "doctrines of devils" (I Tim. 4:1). Peter wrote of the "damnable heresies" of false prophets who speak evil of the truth (II Pet. 2:1-9). Jesus warned of many false prophets and false Christs which should deceive many (Matt. 24). Other millions are lost because they are trusting in dogma, ritual, institutions, human merit, education, culture, church affiliations, and sincere intentions.

People are lost because they have gone astray (Isa. 53:6). People are lost because they are on the broad way of destruction (Matt. 7:13, 14). People are lost because Satan has blinded their eyes (II Cor. 4:3,4). People are lost because the Devil has lulled the world into false security (I John 5:19). People are lost because Jesus and the Bible teach that humanity is lost (Rom. 1-3). People are lost because they are ignorant of God's righteousness and His way of salvation (Rom. 10:3). People are lost because they are dead in sin (Eph. 2:1-3). People are lost because they are spiritually blind (I Cor. 2:10-14). People are lost because they have inherited a sin nature (Rom. 5:12-21).

People are lost because they do not have eternal life (John 3:16; 10:28). People are lost because they do not have holiness and righteousness (Rom. 1:18). People are lost because they love sin (Rom. 1:32; Eph. 4:19; John 3:19, 20). People are lost because they are under the wrath of God (John 3:36). People are lost because they have not as yet been found (Luke 19:10; 15:32).

People are lost because they neglect so great salvation offered by Jesus (Heb. 2:1-4). People are lost because they will not come to Jesus Christ (John 5:40; Matt. 23:37). People are lost because they resist the Holy Spirit and do despite unto Him when convicted of sin (John 16: 7-11; Acts 7:51; Heb. 10:29). People are lost because they are not living and walking, performing, and bearing fruit as their Creator designed (Isa. 5:1-30; Matt. 3:7-12). People are lost because they refuse to hear God's warning of judgment and Hell (Jer. 44:16; Zech. 7:11; Luke 14:18; Matt. 22:3; Prov. 1:24-33). Some people are lost because they do not honestly and clearly see the way of salvation.

Salvation is the work of God for you. The Gospel is the good news of God's love and grace freely offered to sinners. Jesus is the way to Heaven. Jesus is the only way to Heaven (John 14:6). Have you opened your heart to Jesus (Rev. 3:20)? Have you come in faith to Jesus (John 6:35-37)? You cannot have conversion without CHRIST. You cannot have life without the GIVER OF LIFE. You get life at Calvary in Christ. Jesus shed His precious blood, poured out His life in voluntary love, that you might share His life, His love, and His eternal home.

If you are not saved, you can

be saved. If you are a lost sheep, there is room for you in the Good Shepherd's fold. If you are not born again, born from Heaven, born into the Father's family, born by the regenerating power of the Holy Spirit, you are lost, dead in sin, on the road to Hell. Resist this fact as you will, the fact remains: Man, you are lost! Woman, you are lost! Youth, you are lost! It is high time some one made you mad, woke you up, alarmed you about the nearness of death, the reality of Hell, and the fearfulness of the coming judgment!

If you are covering sin, confess and forsake it (Prov. 28:13; Ps. 32:2; Isa. 55:7). If you are led about by the nose by some false cult, kick the traces, make a break for spiritual liberty. Turn to Jesus. "If the Son therefore shall make you free, ye shall be free indeed." "Ye shall know the truth, and the truth shall make you free" (John 8:32, 36). Do not wait for a feeling, or a mood, or a voice. Christ will come the moment you trust Him. "Whosoever shall call upon the name of the Lord shall be saved" (Rom 10:13).

There is no escape from Hell and the lake of fire. There is no second chance after death. We reap what we sow. We wear in eternity what we weave in time. There is a line, there is a moment, from which no man returns. There is time and place here and now for repentance toward God and faith in our Lord Jesus Christ. The foolish man says, "Tomorrow," "Some other time," "Some more convenient season." God may say, "Thou fool, THIS NIGHT thy soul shall be required of thee." God says, "TO DAY if ye will hear his voice, harden not your hearts." God says, "Behold, NOW is the day of salvation."

Many Millions Are Lost

There are more unevangelized millions in the world in 1955 than in any other year in history. Half of the people in America are church members; but joining a church cannot make you a Christian any more than joining a lodge can make you a genuine moose (with antlers). Many churches do not preach salvation by grace through faith in Jesus Christ. Many churches do not require that their members be born again (John 3:3).

A Presbyterian elder complained to me, "Our pastor won't let the Session ask candidates for church membership if they are truly saved." A Baptist pastor, teaching a Good Friday lesson on Calvary, told me, when I objected to his omission of the doctrine of the blood and the sacrifice of Christ for sin, "We do not believe in that stuff any more." Millions of both Protestants and Roman Catholics are going to Hell because they are not saved by heart faith in the sacrificial blood of Jesus Christ, our blessed Lord and Saviour. They are lost. They are, not born again.

Remember, good friends, Jesus said, "YE must be born again. YE MUST be born again. YE must BE born again (You are passive; God does the work). YE must be BORN again. We must be born AGAIN." We were born too low, too poorly, too badly the first time. We were of the earth earthly. We are all chips off Adam, even if our family trees came over in the Mayflower. Salvation is God's work for you. Salvation is God's gift to you. Salvation is offered only to sinners. Salvation is offered only on God's terms. God's terms are, "BY GRACE.... THROUGH FAITH," plus nothing.

*"In my hand no price I bring,
Simply to Thy cross I cling."*

*What can wash away my sin?
Nothing but the blood of Jesus;
What can make me whole again?
Nothing but the blood of Jesus.*

There will not be one soul in Heaven by morality, culture, church membership, baptism, confirmation, law-keeping, "good works," nor by going to mass, penance, confession. NO, NOT ONE! But there will be a lot of Jews and Gentiles, whites and blacks, rich and poor, good and

bad, young and old, conservatives and compromisers, saints and backsliders, orientals and occidentals in Heaven BECAUSE THEY OBEYED THE GOSPEL; THEY BELIEVED ON THE LORD JESUS CHRIST. THEY TOOK GOD AT HIS WORD; THEY OPENED THEIR HEART TO THE SAVIOUR, JESUS CHRIST.

And you? Are you saved or lost? In Adam or in Christ, white-washed or blood-washed? Your name is on a church roll; is it also in the Lamb's Book of Life? Are you a strong believer in tomorrow, but lost today? Have you a fabulous wardrobe, but no "wedding garment?" Do you have costly insurance policies, but no assurance of Heaven? Are you a master of the one hundred great books, but ignorant of the Bible? Are you a scholar but without enough sense to know that the fear of the Lord is the beginning of wisdom?

Are you:

Once a choir member, lost in harlotry? Once a Sunday School teacher, lost in night clubs and gambling parlors? Once a church member, lost on skid row? The green country kid, lost in the wicked city. A good Baptist, a good Presbyterian, a good Methodist, a good denominationalist, but lost in sin? An active social worker, but lost? From a very good Christian home, but lost? Married to a real Christian partner, but lost? Living in a good neighborhood, but lost? One who has never drunk, nor smoked, nor gambled, nor danced, nor gone to filthy movies, but lost in intellectual faith and self-righteousness?

Again, are you:

Once a faithful wife, but lost? Once a very good husband, but lost? Once commendable parents, but lost? Once an ordained minister, but lost? A seminary graduate, but lost? A nun or priest or bishop, yet lost? Correctly baptized, but lost? Member of the leading church in town, but lost? A very successful business or professional man, but lost? A reader of the Bible and an offerer of prayers, but lost? A lovable neighbor, but lost? A believer in God, but lost? (The devils believe in God, and they even believe that Jesus is the Holy Son of God, but they are still lost.) A believer in Heaven and Hell, in Jesus and in a Devil, yet lost? A member of "the one true church," so-called, but lost?

The rich young ruler was kneeling at the feet of Jesus, but he went away sorrowfully. Judas was in the holy fellowship of Jesus, but he went out and it was night. The Galileans followed Christ, ate supernatural bread, miraculous wine, saw His power over disease, death, devils, and nature, but many walked no more with Jesus.

Millions of souls have been "almost persuaded." Millions were moved by godly pastors. Millions considered the claims of Christ under a faithful evangelist. Millions heard the counsel of godly parents and faithful Sunday School teachers. Millions have heard saintly Charles E. Fuller and stalwart Billy Graham, but they are still lost.

Only one thief on the cross was saved—only one "that none might despair," only one, "that none might presume." One of two sons went into the vineyard to work. One of two prodigal sons repented. Two men went into the temple to pray, one, the publican, was heard by God. Who are you to tell the Creator, Ruler, and Judge of the universe how you will come, when He bids you come; when you will come, on what terms you will come? You come God's way and on God's terms or you will never see the gates of pearl and the streets of gold. God has a way. God's way is the best way. Try it, it works.

Lost because of unbelief. Lost because of neglect. Lost because of indecision. Lost because of bad company. Lost because of a godless professor. Lost because of a modernistic preacher. Lost because of a worldly parent. Lost because of filthy magazines and pagan books. Lost because of the impact of the theater. Lost because of the curse of liquor. Lost because of the sting of gambling. Lost because of the vice of the dance. Lost because of the sewage of novels. Lost because of the diversion of radio and television. Lost because

of preoccupation with business, domestic chores, social circles. Lost because of passed up opportunity. Lost because of resistance to the Holy Spirit. Lost because some carnal, tongue-wagging troublemaker in church chilled your interest and dimmed your vision.

Lost to the bliss of Heaven. Lost to the grace of God. Lost to your friends and loved ones in Heaven. Lost to the fellowship of saints and companionship of angels.

Lost in the blackness of Hell. Lost in the torments of the damned. Lost in the fire that is not quenched.

Lost with the worm that dieth not. Lost with the thirst and pain that are endless. Lost for eternity. Lost! Lost! LOST!!! Forever lost! Unnecessarily lost! Irrevocably lost!

Without hope and without God. Prison without pardon. Prison without peace. The peril of perishing. The death of dying twice and forever. The justice of divine judgment. The disillusionment of the hereafter. The reality of Hell. The certainty of Hell. The eternity of Hell. The horror of Hell. The wail of Hell.

The pain of impenitence. The sorrow of separation. The night without life. The abode without love. The companionship of devils. The society of the wicked. The condemnation of unrelenting conscience. Given up by Divine Love and Holiness. The madness of the doomed. The doom of despair. The refrain of remorse. The loss of all love, light, and liberty. The howl of all hypocrites. The murmur of all murderers. The evil of all liars. The filth of all unforgiven, unconfessed, uncleansed sin. A drunkard's grave, a harlot's hovel, an unbeliever's end.

Oh, my friend and neighbor, value your soul!

The Gospel is the good news that Jesus through His death and resurrection provided a glorious, eternal salvation. It is a gift. It is a finished work. It is freely offered to you. It is a message to believe. It is a divine Person to

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"O God, I know I am a sinner. I know that I am not right with God. I know I am not prepared to die. I believe that Jesus Christ is the Saviour of the world. I believe that Jesus died for my sin and in my place on the cross. With all my heart I here and now receive Jesus Christ as my Lord and Saviour, and will follow Him as He gives me light and strength. Amen."

Now go out and tell someone that you have accepted Jesus Christ. Bear witness to Him. Tell Christ you love Him. Thank Him for saving you. Read your Bible every day. Begin a real prayer life. Start a family altar. Read good books. Subscribe to THE SWORD OF THE LORD. Join a good church that is true to Christ and the Bible. Write to the editor of THE SWORD OF THE LORD and tell him of your decision. It will encourage your heart and the hearts of others. You must make the decision. Will you do it now?

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The Talking Book

(Continued from page 1)

have respect unto the divine testimonies. Let us count true religion to be our highest ornament; and, as magistrates put upon them their gold chains, and think themselves adorned thereby, so let us tie about our neck the commands and the Gospel of the Lord our God.

In order that we may be persuaded so to do, Solomon gives us three telling reasons. He says that God's law, by which I under-

stand the whole run of Scripture, and, especially the Gospel of Jesus Christ, will be a guide to us: "When thou goest, it shall lead thee." It will be a guardian to us: "When thou sleepest"—when thou art defenseless and off thy guard—"it shall keep thee." And it shall also be a dear companion to us: "When thou awakest, it shall talk with thee." Any one of these three arguments might surely suffice to make us seek a nearer acquaintance with the sacred Word.

But I prefer, this morning, to keep to the third reason for loving God's Word. It is this, that it becomes our *sweet companion*: "When thou awakest, it shall talk with thee." The inspired law of God, which David in the hundred and nineteenth Psalm calls God's testimonies, precepts, statutes, and the like, is the friend of the righteous. Its essence and marrow is the Gospel of Jesus, the Law-fulfiller, and this also is the special solace of believers. Of the whole sacred volume it may be said,

"When thou awakest, it shall talk with thee." I gather four or five thoughts from this expression, and upon these we will speak.

We perceive here that

The Word Is Living

How else could it be said: "It shall talk with thee"? A dead book cannot talk, nor can a dumb book speak. It is clearly a living book, then, and a speaking book: "The word of God, which liveth and abideth for ever." How many of us have found this to be most certainly true! A large proportion of human books are long ago dead, and even shriveled like Egyptian mummies; the mere course of years has rendered them worthless, their teaching is disproved, and they have no life for us. Entomb them in your public libraries if you will, but, henceforth, they will stir no man's pulse and warm no man's heart. But this thrice blessed book of God, though it has been extant among us these many hundreds of years, is immortal in its life, unwithering in its strength: the dew of its youth is still upon it; its speech still drops as the rain fresh from

Heaven; its truths are overflowing founts of ever fresh consolation. Never book spake like this book; its voice, like the voice of God, is powerful and full of majesty.

Whence comes it that the Word of God is living? Is it not first, because it is *pure truth*? Error is death; truth is life. No matter how well established an error may be by philosophy, or by force of arms, or the current of human thought, the day cometh that shall burn as an oven, and all untruth shall be as stubble before the fire. The tooth of time devours all lies. Falsehoods are soon cut down, and they wither as the green herb. Truth never dies, it dates its origin from the immortals. Kindled at the source of light, its flame cannot be quenched; if by persecution it be for a time covered, it shall blaze forth anew to take reprisals upon its adversaries. Many a once vegetated system of error now rots in the dead past among the tombs of the forgotten; but the truth as it is in Jesus knows no sepulcher, and fears no funeral; it lives on, and must live while the Eternal fills His throne.

The Word of God is living, because it is the utterance of an *immutable, self-existing God*. God doth not speak today what He meant not yesterday, neither will He tomorrow blot out what He records today. When I read a promise spoken three-thousand years ago, it is as fresh as though it fell from the eternal lips today. There are, indeed, no dates to the divine promises; they are not of private interpretation, nor to be monopolized by any generation. I say again, as fresh today the eternal Word drops from the Almighty's lips as when He uttered it to Moses, or to Elias, or spake it by the tongue of Esaias or Jeremiah. The Word is always sure, steadfast, and full of power. It is never out of date. Scripture bubbles up evermore with good matters, it is an eternal Geyser, a spiritual Niagara of grace, forever falling, flashing, and flowing on; it is never stagnant, never brackish or defiled, but always clear, crystal, fresh, and refreshing; so, therefore, ever living.

The Word lives, again, because it *enshrines the living heart of Christ*. The heart of Christ is the most living of all existences. It was once pierced with a spear, but it lives on, and yearns towards sinners, and is as tender and compassionate as in the days of the Redeemer's flesh. Jesus, the Sinner's Friend, walks in the avenues of Scripture as once He traversed the plains and hills of Palestine; you can see Him still, if you have opened eyes, in the ancient prophecies; you can behold Him, more clearly in the devout evangelists; He opens and lays bare His inmost soul to you in the epistles, and makes you hear the footsteps of His approaching advent in the symbols of the Apocalypse. The living Christ is in the book; you behold His face almost in every page; and, consequently, it is a book that can talk. The Christ of the mount of benedictions speaks in it still; the God who said, "Let there be light," gives forth from its pages the same divine fiat; while the incorruptible truth, which saturated every line and syllable of it when first it was penned, abides therein in full force, and preserves it from the finger of decay. "The grass withereth, and the flower thereof falleth away: But the word of the Lord endureth for ever."

Over and above all this, the Holy Spirit has a *peculiar connection with the Word of God*. I know that He works in the ministries of all His servants whom He hath ordained to preach; but for the most part, I have remarked that the work of the Spirit of God in men's hearts is rather in connection with the texts we quote than with our explanations of them. "Depend upon it," says a deeply spiritual writer, "it is God's Word, not man's comment on it, which saves souls." God does save souls by our comment, but still it is true that the majority of conversions have been wrought by the agency of a text of Scripture. It is the Word of God that is living, and powerful, and sharper than any two-edged sword. There must be life in it, for by it men are born again. As for believers, the Holy Spirit often sets the Word on a blaze while they are

studying it. The letters were at one time before us as mere letters, but the Holy Ghost suddenly came upon them, and they spake with tongues. The chapter is lowly as the bush at Horeb, but the Spirit descends upon it, and lo! it glows with celestial splendor, God appearing in the words, so that we feel like Moses when he put off his shoes from his feet, because the place whereon he stood was holy ground.

It is true, the mass of readers understand not this, and look upon the Bible as a common book; but if they understand it not, at least let them allow the truthfulness of our assertion, when we declare that hundreds of times we have as surely felt the presence of God in the page of Scripture as ever Elijah did when he heard the Lord speaking in a still small voice. The Bible has often appeared to us as a temple God, and the posts of its doors have moved at the voice of Him that cried, whose train also has filled the temple. We have been constrained adoringly to cry, with the seraphim, "Holy, holy, holy, is the Lord of hosts." God the Holy Spirit vivifies the letter with His presence, and then it is to us a living Word indeed.

And now, dear brethren, if these things be so—and our experience certifies them—let us take care how we trifle with a book which is so instinct with life. Might not many of you remember your faults this day were we to ask you whether you are habitual students of holy writ? Readers of it I believe you are; but are you searchers; for the promise is not to those who merely read, but to those who delight in the law of the Lord, and meditate therein both day and night. Are you sitting at the feet of Jesus, with His Word as your school-book? If not, remember, though you may be saved, you lack very much of the blessing which otherwise you might enjoy. Have you been backsliding? Refresh your soul by meditating in the divine statutes, and you will say, with David, "Thy word hath quickened me." Are you faint and weary? Go and talk with this living book: it will give you back your energy, and you shall mount again as with the wings of eagles.

But are you unconverted altogether? Then I cannot direct you to Bible reading as being the way of salvation, nor speak of it as though it had any merit in it; but I would, nevertheless, urge upon you unconverted people great reverence for Scripture, an intimate acquaintance with its contents, and a frequent perusal of its pages, for it has occurred ten thousand times over that when men have been studying the Word of life, the Word has brought life to them. "The entrance of thy word giveth light." Like Elijah and the dead child, the Word has stretched itself upon them, and their dead souls have been made to live.

One of the likeliest places in which to find Christ is in the garden of the Scriptures, for there He delights to walk. As of old, the blind men were wont to sit by the wayside begging, so that, if Jesus passed by, they might cry to Him; so would I have you sit down by the wayside of the Holy Scriptures. Hear the promises, listen to their gracious words; they are the footsteps of the Saviour; and, as you hear them, may you be led to cry, "Thou Son of David, have mercy upon me!" "Faith cometh by hearing, and hearing by the word of God."

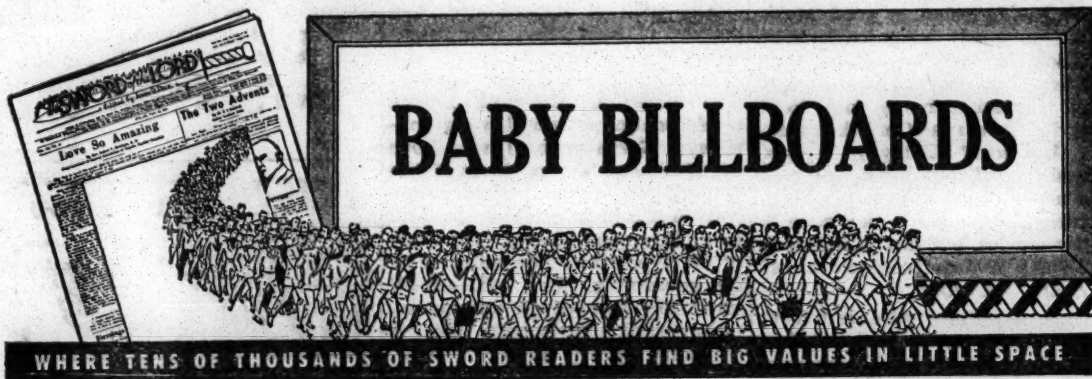
If the text says, "When thou awakest, it shall talk with thee," then it is clear

The Word Is Personal

"It shall talk with thee." It is not written, "It shall speak to the air, and thou shalt hear its voice," but "It shall talk with thee," that is to say, *God's Word talks about men, and about modern men*; it speaks of ourselves, and of these latter days, as precisely as if it had only appeared this last week. Some go to the Word of God with the idea that they shall find historical information about the ancient ages, and so they will, but that is not the object of the Word. Others look for facts upon geology, and great attempts have been made either to bring geology round to Scripture, or Scripture to geology. We may always rest assured that truth never contradicts

(Continued on page 11)

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News Notes

Tragic Death of a Hero

One of the six men in the famous picture of the flag-raising on Iwo Jima was Marine Pfc. Ira Hayes, an American Indian. He and the two others in the picture who survived the battle were treated as heroes, and the scene has become immortal, but Hayes did not fare very well after the war.

An uneducated Pima Indian from southern Arizona, he became an alcoholic. In spite of the efforts of friends and welfare groups to help him, he was arrested fifty-one times for drunkenness.

A few weeks ago, at the age of 32, Hayes died of drunkenness and exposure. What the bullets of the battle did not accomplish, the bottle did. A sad ending for a national hero—and another stark warning to any who may be tempted to drink.

Fired for "Teaching Atheism"

A science teacher in a Junior High School in Springfield, Mo., was charged with "teaching atheism" last month and was dismissed.

The charge arose from an incident in an eight-grade class. The question of religion came up and one of the pupils asked the teacher whether he believed in God. The teacher reportedly answered, "Frankly, I don't."

The teacher later told his students that if they were interested in discussing the subject he would do so after school. Authorities said that about 25 youngsters turned up for the discussion after school, and the teacher openly restated his disbelief, allegedly saying that he didn't believe in "God, heaven, or hell."

The pupils told their parents, and thereupon the Superintendent of Schools was bombarded with letters and telephone calls in complaint. After consulting with the local Board of Education he promptly dismissed the atheistic teacher.

"There isn't any place for atheists or agnostics in the public school system," the Superintendent declared.

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Lou Oppenheim, member of a
(Continued on page 11)

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The Talking Book

(Continued from page 10)

itself; but the main teachings of Holy Scripture are about men, about the Paradise of unfallen manhood, the fall, the degeneracy of the race, and the means of its redemption. The book speaks of victims and sacrifices, priests and washings, and so points us to the divine plan by which man can be elevated from the fall and be reconciled to God. Read Scripture through, and you shall find that its great subject is that which concerns the race as to their most important interests. It is a book that talks, personally, for it deals with things not in the moon, nor in the planet Jupiter, nor in the distant ages long gone by, nor does it say much of the periods yet to come, but it deals with us, with the business of today; how sin may be today forgiven, and our souls brought at once into union with Christ.

Moreover, this book is so personal, that it speaks to men in all states and conditions before God. How it talks to sinners—talks, I say, for it puts it thus: "Come now, and let us reason together... though your sins be as scarlet they shall be as snow; though they be red like crimson, they shall be as wool." It has many very tender expostulations for sinners. It stoops to their condition and position. If they will not stoop to God, it makes, as it were, eternal mercy stoop to them. It talks of feasts of fat things, of fat things full of marrow; and the book, as it talks, reasons with men's hunger, and bids them eat and be satisfied. In all conditions into which the sinner can be cast, there is a word that precisely meets his condition.

And, certainly, when we become the children of God the book talks with us wondrously. In the family of Heaven it is the child's own book. We no sooner know our Father than this dear book comes at once as a love letter from the far-off country, signed with our own Father's hand, and perfumed with our Father's love. If we grow in grace, or if we backslide, in either case Scripture still talks with us. Whatever our position before the eternal God, the book seems to be written on purpose to meet that position. It talks to you as you are, not only as you should be, or as others have been, but with you, with you personally, about your present condition.

Have you never noticed how personal the book is as to all your states of mind, in reference to sadness or to joy? There was a time with some of us when we were very gloomy and sore depressed, and then the book of Job mourned to the same dolorous tune. I have turned over the Lamentations of Jeremiah, and thought that I could have written just what Jeremiah wrote. It mourns unto us when we lament.

On the other hand, when the soul gets up to the exceeding high mountains, to the top of Amana and Lebanon, when we behold visions of glory, and see our Beloved face to face, lo! the Word is at our side, and in the delightful language of the Psalms, or in the yet sweeter expressions of the Song of Solomon, it tells us all that is in our heart, and talks to us as a living thing that has been in the deeps, and has been on the heights, that has known the overwhelms of affliction, and has rejoiced in the triumphs of delight. The Word of God is to me my own book: I have no doubt, brother, it is the same to you. There could not be a Bible that suited me better: it seems written on purpose for me. Dear sister, have not you often felt as you have put your finger on a promise, "Ah, that is my promise; if there be no other soul whose tearful eyes can bedew that page and say, 'It is mine,' yet I, a poor afflicted one, can do so!" Oh, yes; the book is very personal, for it goes into all the details of our case, let our state be what it may.

And, how very faithful it always is. You never find the Word of God keeping back that which is profitable to you. Like Nathan it cries, "Thou art the man." It never allows our sins to go unrebuked, nor our backslidings to escape notice till they grow into overt sin. It gives us timely notice; it cries to us as soon as we begin to go aside, "Awake, thou that sleepest," "Watch and pray," "Keep thine heart with all diligence," and a thousand other words of warning does it address personally to each one of us.

Now I would suggest, before I leave this point, a little self-examination as healthful for each of us. Does the Word of God after this fashion speak to my soul? Then it is a gross folly to lose by generalizations that precious thing which can only be realized by a personal grasp. How sayest thou, dear hearer? dost thou read the book for thyself, and does the book speak to thee? Has it ever condemned thee, and hast thou trembled before the Word of God? Has it ever pointed thee to Christ, and hast thou looked to Jesus the incarnate Saviour? Does the book now seal, as with the witness of the Spirit, the witness of thine

own spirit that thou art born of God? Art thou in the habit of going to the book to know thine own condition, to see thine own face as in a glass? Is it thy family medicine? Is it thy test and tell-tale to let thee know thy spiritual condition? Oh, do not treat the book otherwise than this, for if thou dost thus unto it, and takest it to be thy personal friend, happy art thou, since God will dwell with the man that trembles at His Word; but, if you treat it as anybody's book rather than your own, then beware, lest you be numbered with the wicked who despise God's statutes.

From the text we learn that

Holy Scripture Is Very Familiar

"When thou awakest, it shall talk with thee." To talk signifies fellowship, communion, familiarity. We sit at its feet, or rather at the feet of Jesus, in the Word, and it comes down to us; it is familiar with us, as a man talketh to his friend. And here let me remind you of the delightful familiarity of Scripture in this respect, that it speaks the language of men. If God had written us a book in His own language, we could not have comprehended it, or what little we understood would have so alarmed us, that we should have besought that those words should not be spoken to us any more; but the Lord, in His Word, often uses language which, though it be infallibly true in its meaning, is not after the knowledge of God, but according to the manner of man. I mean this, that the Word uses similes and analogies of which we may say that they speak humanly, and not according to the absolute truth as God Himself sees it. As men conversing with babes use their broken speech, so doth the condescending Word. It is not written in the celestial tongue, but in the patois of this lowland country, condescending to men of low estate. It feeds us on bread broken down to our capacity, "food convenient for us." It speaks of God's arm, His hand, His finger, His wings, and even of His feathers. Now, all this is familiar picturing, to meet our childish capacities; for the Infinite One is not to be conceived of as though such similitudes were literal facts. It is an amazing instance of divine love, that He puts those things so that we may be helped to grasp sublime truths. Let us thank the Lord of the Word for this.

How tenderly Scripture comes down to simplicity. Suppose the sacred volume had all been like the book of the Prophet Ezekiel; small would have been its service to the generality of mankind. Imagine that the entire volume had been as mysterious as the book of Revelation: it might have been our duty to study it, but if its benefit depended upon our understanding it, should have failed to attain it. But how simple are the Gospels, how plain these words, "He that believeth and is baptized shall be saved"; how deliciously clear those parables about the lost piece of money, the lost sheep, and the prodigal son. Wherever the Word touches upon vital points, it is as bright as a sunbeam. Mysteries there are, and profound doctrines, deeps where Leviathan can swim; but, where it has to do immediately with what concerns us for eternity, it is so plain that the babe in grace may safely wade in its refreshing streams. In the gospel narrative the wayfaring man, though a fool, need not err. It is familiar talk; it is God's great mind brought down to our little minds, that it may lift us up.

How familiar the book is, too—I speak now as to my own feelings—as to all that concerns us. It talks about my flesh, and my corruptions, and my sins, as only one that knew me could speak. It talks of my trials in the wisest way; some, I dare not tell, it knows all about. It talks about my difficulties; some would sneer at them and laugh, but this book sympathizes with them, knows my tremblings, and my fears, and my doubts, and all the storm that rages within the little world of my nature. The book has been through all my experience; somehow or other it maps it all out, and talks with me as if it were a fellow-pilgrim. Have you not often wondered at the humn utterances of the divine Word: it thun-

News Notes

(Continued from page 10)

local family that has operated The Parisian Store in Jackson, Miss., for over a quarter century, has received \$990 in "conscience money" from the Billy Graham Evangelistic Association.

The money had been sent to the Association's Minneapolis, Minn., headquarters in an envelope bearing a Jackson, Miss., postmark along with a pencilled note saying it had been taken years ago from the The Parisian Store.

The Billy Graham evangelistic team conducted a religious revival campaign in Jackson in 1952.

Mr. and Mrs. C. M. Wilson of Granite Falls, Minn., parents of the association's business manager George Wilson, delivered the money to Mr. Oppenheim in response to a request from their son who said it was the largest amount of "conscience money" ever received by the Billy Graham group.

Mr. Oppenheim announced he would turn half the sum back to the evangelistic organization and half to a local charity.

ders like God and yet weeps like man. It seems impossible that anything should be too little for the Word of God to notice, or too bitter, or even too sinful for that book to overlook. It touches humanity at all points. Everywhere it is a personal, familiar acquaintance, and seems to say to itself, "Shall I hide this thing from Abraham my friend?"

And, how often the book has answered inquiries! I have been amazed in times of difficulties to see how plain the oracle is. You have asked friends, and they could not advise you; but you have gone to your knees, and God has told you. You have questioned, and you have puzzled, and you have tried to elucidate the problem, and lo! in the chapter read at morning, prayer, or in a passage of Scripture that lay open before you, the direction has been given. Have we not seen a text, as it were, plume its wings, and fly from the Word like a seraph, and touch our lips with a live altar coal? It lay like a slumbering angel amidst the beds of spices of the sacred Word, but it received a divine mission, and brought consolation and instruction to your heart.

The Word of God, then, talks with us in the sense of being familiar with us. Do we understand this? I will close this point by another word of application. Who, then, that finds God's Word so dear and kind a friend would spurn or neglect it? If any of you have despised it, what shall I say to you? If it were a dreary book, written within and without with curses and lamentations, whose every letter flashed with declarations of vengeance, I might see some reason why we should not read it, but, O precious, priceless companion, dear friend of all my sorrows, making my bed in my sickness, the light of my darkness, and the joy of my soul, how can I forget thee—how can I forsake thee?

I have heard of one who said that the dust on some men's Bibles lay there so thick and long that you might write "Damnation" on it. I am afraid that such is the case with some of you. Mr. Rogers, of Dedham, on one occasion, after preaching about the preciousness of the Bible, took it away from the front of the pulpit, and, putting it down behind him, pictured God as saying, "You do not read the book; you do not care about it; I will take it back—you shall not be wearied with it any more." And then he portrayed the grief of wise men's hearts when they found the blessed revelation withdrawn from men; and how they would besiege the throne of grace, day and night, to ask it back. I am sure he spoke the truth. Though we too much neglect it, yet ought we to prize it beyond all price, for, if it were taken from us, we should have lost our kindest comforter in the hour of need. God grant us to love the Scriptures more!

Fourthly, and with brevity, our text evidently shows that

The Word Is Responsive

"When thou awakest, it shall talk with thee," not to thee. Now, talk with a man is not all on one side. To talk with a man needs (Continued on page 12)

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The Talking Book

(Continued from page 11)

answering talk from him. You have both of you something to say when you talk together. It is a conversation to which each one contributes his part. Now, Scripture is a marvellously conversational book; it talks, and makes men talk. It is ever ready to respond to us. Suppose you go to the Scriptures in a certain state of spiritual life: you must have noticed, I think, that the Word answers to that state. If you are dark and gloomy, it will appear as though it had put itself in mourning, so that it might lament with you. When you are on the dunghill, there sits Scripture, with dust and ashes on its head, weeping side by side with you, and not upbraiding like Job's miserable comforters.

But suppose you come to the book with gleaming eyes of joy, you will hear it laugh; it will sing and play to you as with psaltery and harp, it will bring forth the high-sounding cymbals. Enter its goodly land in a happy state, and you shall go forth with joy and be led forth with peace, its mountains and its hills shall break before you into singing, and all the trees of the field shall clap their hands. As in water the face is reflected, so in the living stream of revealed truth a man sees his own image.

If you come to Holy Scripture with growth in grace, and with aspirations for yet higher attainments, the book grows with you, grows upon you. It is ever beyond you, and cheerily cries, "Higher yet; Excelsior!" Many books in my library are now behind and beneath me; I read them years ago, with considerable pleasure; I have read them since, with disappointment; I shall never read them again, for they are of no service to me. They were good in their way once, and so were the clothes I wore when I was ten years old; but I have outgrown them, I know more than these books know, and know wherein they are faulty. Nobody ever outgrows Scripture; the book widens and deepens with our years. It is true, it cannot really grow, for it is perfect; but it does so to our apprehension. The deeper you dig into Scripture, the more you find that it is a great abyss of truth. The beginner learns four or five points of orthodoxy, and says, "I understand the Gospel, I have grasped all the Bible." Wait a bit, and when his soul grows and knows more of Christ, he will confess, "Thy commandment is exceeding broad, I have only begun to understand it."

There is one thing about God's Word which shows its responsiveness to us, and that is when you reveal your heart to it, it reveals its heart to you. If, as you read the Word, you say, "O blessed truth, thou art indeed realized in my experience; come thou still further into my heart. I give up my prejudices, I assign myself, like the wax, to be stamped with thy seal,"—when you do that, and open your heart to Scripture, Scripture will open its heart to you; for it has secrets which it does not tell to the casual reader, it has precious things of the everlasting hills which can only be discovered by miners who know how to dig and open the secret places, and penetrate great veins of everlasting riches. Give thyself up to the Bible, and the Bible will give itself up to thee. Be candid with it, and honest with thy soul, and the Scripture will take down its golden key, and open one door after another, and show to thy astonished gaze ingots of silver which thou couldst not weigh, and heaps of gold which thou couldst not measure. Happy is that man who, in talking with the Bible, tells it all his heart, and learns the secret of the Lord which is with them that fear Him.

And how, too, if you love the Bible and talk out of your love to it, the Bible will love you! Its wisdom says, "I love them that love me." Embrace the Word of God, and the Word of God embraces you at once. When you prize its every letter, then it smiles upon you graciously, greets you with many welcomes, and treats you as an honored guest. I am always sorry to be on bad terms with the Bible, for then I

must be on bad terms with God. Whenever my creed does not square with God's Word, I think it is time to mold my creed into another form. The teachings of God's Word are infallible, and must be revered as such. Now, when you love it so well that you would not touch a single line of it, and prize it so much that you would even die for the defense of one of its truths, then, as it is dear to you, you will be dear to it, and it will grasp you and unfold itself to you as it does not to the world.

Dear brethren and sisters, I must leave this point, but it shall be with this remark—Do you talk to God? Does God talk to you? Does your heart go up to Heaven, and does His Word come fresh from Heaven to your soul? If not, you do not know the experience of the living child of God, and I can earnestly pray you may. May you this day be brought to see Christ Jesus in the Word, to see a crucified Saviour there, and to put your trust in Him, and then, from this day forward, the Word will echo to your heart—it will respond to your emotions.

Lastly,

Scripture Is Influential

That I gather from the fact that Solomon says, "When thou awakest, it shall talk with thee"; and follows it up with the remark that it keeps man from the strange woman, and from other sins which he goes on to mention. When the Word of God talks with us, it influences us. All talk influences more or less. I believe there is more done in this world for good or bad by talk than there is by preaching; indeed, the preacher preaches best when he talks; there is no oratory in the world that is equal to simple talk: it is the model of eloquence; and all your rhetorician's action and verbiage are so much rubbish. Now, this book, as it talks with us, influences us, and it does so in many ways.

It soothes our sorrows and en-

courages us. Many a warrior has been ready to steal away from God's battle, but the Word has laid its hand on him, and said, "Stand on thy feet, be not discouraged, be of good cheer, I will strengthen thee, I will help thee; yea, I will uphold thee with the right hand of my righteousness." Brave saints we have read of, but we little know how often they would have been arrant cowards, only the good Word came and strengthened them, and they went back to be stronger than lions and swifter than eagles.

While the book thus soothes and cheers, it has a wonderfully elevating power. Have you never felt it put fresh life-blood into you? You have thought, "How can I continue to live at such a dying rate as I have lived, something nobler must I gain?" Read that part of the Word which tells of the agonies of your Master, and you will feel—

Now for the love I bear His name,
What was my gain I count my loss;

My former pride I call my shame,
And nail my glory to His cross.

Read of the glories of Heaven which this book reveals, and you will feel that you can run the race with quickened speed, because a crown so bright is glittering in your view. Nothing can so lift a man above the gross considerations of carnal gain or human applause as to have his soul saturated with the spirit of truth. It elevates as well as cheers.

Then, too, how often it warns and restrains. I had gone to the right or to the left if the law of the Lord had not said, "Let thine eyes look right on, and let thine eyelids look straight before thee."

This book's consecrated talk sanctifies and molds the mind into the image of Christ. You cannot expect to grow in grace if you do not read the Scriptures. If you are not familiar with the Word, you cannot expect to become like Him that spake it. Our experience is, as it were, the potter's wheel on which we revolve; and the hand of God is in the Scriptures to mold us after the

fashion and image which He intends to bring us to. Oh, be much with the holy Word of God, and you will be holy. Be much with the silly novels of the day, and the foolish trifles of the hour, and you will degenerate into vapid wasters of your time; but be much with the solid teaching of God's Word, and you will become solid and substantial men and women: drink them in, and feed upon them, and they shall produce in you a Christ-likeness, at which the world shall stand astonished.

Lastly, let the Scripture talk with you, and it will confirm and settle you. The Word, the simple, pure, infallible Word of God, we must live upon if we are to become strong against error, and tenacious of truth.

The time is coming when we shall all fall asleep in death. Oh, how blessed it will be to find when we awake that the Word of God will talk with us then, and remember its ancient friendship. Then the promise which we loved before shall be fulfilled: the charming intimations of a blessed future shall be all realized, and the face of Christ, whom we saw as through a glass darkly, shall be all uncovered, and He shall shine upon us as the sun in its strength. God grant us to love the Word, and feed thereon, and the Lord shall have the glory for ever and ever. Amen and amen.

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